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I join with all the hosts of heaven in declaring that only the good is true, and that good health everywhere is made manifest.

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Prosperity

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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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Faith Precipitations

BY CHARLES FILLMORE

WHEN ASKED what electricity is, an eminent scientist replied that he had often thought of it as an adjunct to faith, judging from the way it acted in the electrical field.

This linking of faith and electricity seems at first glance fantastic, but when we compare it with what takes place when certain substances in solution and electricity are brought in conjunction, there seems a confirmation of Scripture authority. "Now faith is substance of *things* hoped for." (A. V.)

For example, certain metals in solution in acid are precipitated by electricity. Science says that everything on this earth was once in electronic elements in space, and that there are many more of the same kind of aggregations awaiting manifestation. It is the electrical units of the sun that gather from earth and ether the vitamins found in vegetables.

In a similar way the electrons of man's brain are stirred to action by faith, and acting concurrently with the spiritual ethers, they hasten nature to produce quickly what ordinarily requires months of seedtime and harvest.

In the time of Elisha the widow so distressed with debt that she had even mortgaged to slavery her two children, appealed to the prophet, who said, "What hast thou in the house?" She said, "Thy handmaid hath not anything in the house, save a pot of oil." He told her to borrow all the empty vessels her neighbors had and then to go into the house and shut the door, and pour the oil

in the pot into all those vessels; which she did until they were all full. She then paid her debts and had plenty left.

Jesus fed four thousand persons at one time and five thousand at another by the same means. He also precipitated the elements of wholeness many times and healed the multitude. He required co-operation in faith by those He healed in order thus to complete the electrical circuit.

Speedy answers to prayer have always been experienced, and always will be, when the right conditions are established between the mind of the one who prays and the surrounding spiritual atmosphere, which is closely allied to an electrical field. The power to perform what seems to be miracles has been relegated to some God-selected one; but now we are inquiring into the law, since God is no respecter of persons, and we find that the fulfillment of the law rests with man or a group of men, when they quicken by faith the spiritual forces latent within them.

The reason that some prayers are not answered is lack of proper adjustment of the mind to the omnipresent creative spiritual life.

Jesus was the most successful demonstrator of prayer of whom we have any record, and He urged persistence in prayer. If at first you don't succeed, try, try again. Like Lincoln, Jesus loved to tell stories to illustrate His point, and to emphasize the value of persistence in prayer. He told of a woman who demanded justice of a certain judge and importuned him until in sheer desperation he granted her request.

Every Christian healer has had experiences where persistent prayer saved his patient. If he had merely said one prayer, as if giving a prescription for the Lord

to fill, he would fall far short of demonstrating the law. Elijah prayed persistently until the little cloud appeared, or as we should say, he had a "realization"; then the manifestation followed.

The Bible is treasured as the word of God because it records so many of these apparent miracles; but the fact is that all over this land enough demonstrations of the supermind are taking place every day to fill many books of the size of the Bible. Some of them go on record and people read about them, but these are few compared with the multitude that are happening. All of which goes to prove that there is a restorative law that, if taken advantage of, would heal the world of all its ills.

Many of the old-school faith healers object to the scientific explanation of the healing process. They have believed in a personal God and that all superworld forces are brought about by His personal intervention. However it is much more satisfying to our logical minds to know that God is the law and that the Spirit that we have thought of as a projection from Him is in fact He in His own spiritual identity. This is the teaching of Jesus, and our men of science are proving it to be true. An understanding of this all-accessible truth is making seers, prophets and mighty men of God out of pygmies. On every hand men of mediocre ability are becoming world leaders through exploiting the supermind qualities that they have merely glimpsed as existing within them.

These ephemeral Caesars have gained a meager inkling of disciplined mind's dominion and are using it to control the negative mass thought, and through the hypnotic force of words they are evolving chaos and dark night the world over.

When men accept and understand Jesus' teaching

about the mastery of the spiritual man, all the evils that arise from these upstart saviors will disappear. But now in the night of mind's eclipse

"We petty men
Walk under his huge legs and peep about
To find ourselves dishonorable graves."

Then the question arises, If this supermind ability is in every man, why is it not more widely understood and used?

There are several answers to this pertinent question, the most plausible being the lack of human initiative. Men prefer to let others do their thinking for them. This is especially true in matters religious. The race thought has been so saturated with the belief that spiritual revelation must come through some authorized channel that the man without an ecclesiastical degree is timid about expressing an opinion about God or man's spiritual nature.

Jesus broke this hypnotic spell when without ecclesiastical authority He claimed to be the Son of God.

We should remember that Jesus included as sons of God all those who, as He said, are "my sheep," that is, follow Him. He quoted Psalm 82, in which it is written,

"I said, Ye are gods,
And all of you sons of the Most High."

The church elders and the people cried, "Crucify *him!*" Jesus taught great truths, which were grasped by but a few open-minded followers, and they formed a new church. They in turn, after doing mighty works for hundreds of years, built an ecclesiastical hierarchy from which the common people were excluded. The Church Fathers gathered and selected certain religious manuscripts and compiled the Bible, which they proclaimed to be the very word of God, to be read and in-

terpreted by those only having the authority of the church.

Here again we see positive thought submitting to negative thought, thereby keeping the world in darkness for ages.

As Luther started the Protestant Reformation so we are now at the beginning of another reformation, in which the freedom and power of man spiritually will not only be taught but demonstrated.

The supermind demonstrations that mark this modern religious reformation seem so at variance with nature that they are still looked upon as miracles, notwithstanding the fact that logic and science shout from the housetops the universality of law.

Those who study the spiritual import of Jesus' teaching have revealed to them a mental technique for which no adequate language has yet been invented.

The Jews demanded of Jesus that He tell them plainly, and His reply was that the works would testify that He was the Son of God and that He and the Father were one. We who have experienced Spirit baptism freely testify to the dynamic thrill that ripples through the nerves for days and months and is often repeated in silent meditation for years after the first outpour. Thus revelation, observation, and actual experience prove that man develops spirituality according to a divine pattern, called in Genesis the image and likeness of God. The natural man in the physical world is merely the beginning of the formation of the man planned by creative Mind. When the natural man finishes his unfoldment he enters the next cycle, that of the Christ man illustrated by Jesus. In our schools the student is expected to get his education in a certain number of years. So in the divine school we are limited to the cycle

that is spoken of as the "end of the age." The human cycle for this earth is billions of years in length, and we are just now beginning the cycle of the divine man, which will be of equal length. Jesus was the first man or fruit of the earth's first cycle. He opened the way for all those who aspire to the attainment of immortality. To the present time the followers of Jesus have been told by spiritual leaders that He taught the immortality of the soul only. But now it is revealed that He immortalized His body and said, "Follow me." It was man's sins that brought death to his body, and his redemption must include the healing of the body. When the mind or soul is healed of its sins the body will respond. "Your body is a temple of the Holy Spirit, which is in you, which ye have from God."

So we find as we study and apply the doctrine of Jesus Christ that our body must be included. Faith in the omnipresent pure substance precipitates that substance in body and we are transformed.

Proofs may be found in profusion that the divine law of body restoration is in action in a large way right here in our midst. Our literature teems with testimonials of persons who have been healed, and they can be found and will give personal proof that they are indebted to God for renewed health, strength, prosperity, and happiness. Thus it is not necessary to strengthen your faith by reading about the work of God in ages past; you can personally consult your next-door neighbor, who can doubtless tell you of marvels fully as great as any recorded in the Bible as miracles.

The majority of cases that come to us belong to the class of the discouraged woman told of in Luke 8:43, "who had spent all her living upon physicians, and could not be healed." Doctors have pronounced them

incurable, and as a last resort they try God. The hardest part of the work in their healing is to get out of their mind the verdict of the doctor that their case is incurable. We have discovered that there are no incurables. "With God all things are possible." Any experienced metaphysical healer will tell you that he has been the instrument through which all the popular diseases have been healed.

Some of the stories told by patients are beyond human credence; for example, the restoration of the eyes of a man from whom they had been removed, and the growth of the nose of a woman who had lost it by disease. These are very rare but well authenticated in metaphysical circles. I am not prepared to give the names of these cases, but I can testify to my own healing of tuberculosis of the hip. When a boy of ten I was taken with what was at first diagnosed as rheumatism, but developed into a very serious case of hip disease. I was in bed over a year, and from that time an invalid in constant pain for twenty-five years, or until I began the application of the divine law. Two very large tubercular abscesses developed at the head of the hip bone, which the doctors said would finally drain away my life. But I managed to get about on crutches, with a four-inch cork-and-steel extension on the right leg. The hip bone was out of the socket and stiff. The leg shriveled and ceased to grow. The whole right side became involved; my right ear was deaf and my right eye weak. From hip to knee the flesh was a glassy adhesion with but little sensation.

When I began applying the spiritual treatment there was for a long time slight response in the leg, but I felt better, and I found that I began to hear with the right ear. Then gradually I noticed that I had more feel-

ing in the leg. Then as the years went by the ossified joint began to get limber, and the shrunken flesh filled out until the right leg was almost equal to the other. Then I discarded the cork-and-steel extension and wore an ordinary shoe with a double heel about an inch in height. Now the leg is almost as large as the other, the muscles are restored, and although the hip bone is not yet in the socket, I am certain that it soon will be and that I shall be made perfectly whole.

I am giving minute details of my healing because it would be considered a medical impossibility and a miracle from a religious standpoint. However I have watched the restoration year after year as I applied the power of thought, and I know it is under divine law. So I am satisfied that here is proof of a law that the mind builds the body, and can restore it.

My application of the divine law in restoring health to a limb has also resulted in a regeneration of my whole body. Although eighty-four years of age, I am being rejuvenated and my whole organism is going through a transformation that can only end in body perpetuity. In the face of human experience this of course seems a preposterous claim, but all the signs of feebleness and advancing years are disappearing from face and form, and I can arrive at no other conclusion than that I am fulfilling the promise of the Bible "*So that* thy youth is renewed like the eagle."

The Force that flung the far suns into space
Pushes and throbs through an eternal plan;
The Mind that chains the singing stars in place
Implores fulfillment in the mind of man.
—ANGELA MORGAN

"Thy Will Be Done"

IN NO PLACE IN JESUS' TEACHINGS IS THERE ANY REFERENCE TO SICKNESS AND POVERTY BEING A PART OF THE FATHER'S WILL FOR US . . . OUR OWN THOUGHT IS THE ONLY POWER THAT BRINGS INTO MANIFESTATION THOSE CONDITIONS OF INHARMONY.

BY ELIZABETH GREGG

A FEW DAYS ago I received a letter from a woman in which she said: "Now I can joyfully pray, 'Thy will be done.' "

Almost a year ago this same woman wrote me quite a different kind of letter, for that was before she had come into Truth with its understanding of what "Thy will" means to God's children. Her daughter, then eighteen years old, had for nearly two years been subject to epileptic fits that were growing harder and more frequent each month. She had always been a very nervous and high-strung girl, exceptionally bright, having graduated from high school when sixteen.

The mother wrote that they had tried every material means of help only to be told that there was no cure. "I have read UNITY for some time and have wanted to ask for spiritual help, but I feel that perhaps it is not God's will that my child should be healed. Do you believe that it is His will that some of His children should be afflicted and suffer like this? Please write and tell me if you think I should be doing right to keep on trying to find help for her, or should I bear this cross uncomplainingly, knowing it is for our good?"

This mother was evidently still holding to the old

orthodox thought that God sends sickness, sorrow, and trouble upon us because He loves us and wants us to be overcomers so that we may be fit for heaven when we die. She said that she had not always been a Christian and that it was perhaps because of her worldliness in her young days that this punishment had been visited upon her. "If this is God's will, then we must bow to it, for the Bible tells us that 'whom the Lord loveth he chasteneth,' " she added.

This woman had become obsessed with the old doctrine that God is both good and evil, that if He chooses to send sickness and sorrow it is for our good, for He knows best. Again if He chooses to send health and prosperity to the apparently undeserving it is almost certain that they will sutfer in the next life for having had the good things in this life. "I have talked with our minister and he tells me that God knows best and that some day we shall understand," she wrote.

If the doctrine is true that God punishes us for our own good and because He does love us, then why should doctors and healers be devoting their time and understanding to undoing His work for our good? They would thus be fighting against the inevitable and their work and faith could not possibly bear fruit. If God had predestined some to be blind, lame, or obsessed, why was it that Jesus spent the larger part of His ministry on earth curing the lame and the blind and the deaf? Surely Jesus would not work against His Father's foreordained plans for mankind. But in all of Jesus' teachings there was never a word of the lack of any good thing: "It is your Father's good pleasure to give you the kingdom." Again He said, "I came that they may have life, and may have *it* abundantly." These afflictions could therefore not have been from God, for

Jesus said, "I speak not from myself: but the Father abiding in me doeth his works." He also tells us that a "house divided against itself shall not stand." Then if He and the Father are one, as He specifically stated upon many occasions, in performing the miracles of healing Jesus would have been working against His Father's will, and there would thus be the divided house that could not stand.

Still in another place He tells us: "Every plant which my heavenly Father planted not, shall be rooted up." In accordance with that statement Jesus proceeded to root up the weeds of disease of all kinds, and it was His express command to the disciples that they do likewise. In no place in Jesus' teachings is there any reference to sickness and poverty being a part of the Father's will for us.

So I wrote this mother that God's only will for her child was life, perfect life; that the trouble lay not with God and His will but with man and his failure to understand God's will and live accordingly.

I then drew a mental picture of that daughter as it was God's will for her to be and as He had created her: full of life, joy, love, and strength. I tried to show her that God's will for her daughter was to manifest His life, and surely she could not do that by living in the condition of bondage; that in the beginning she was created in the perfect image of God and that that perfect image still lived, as it was the part of her that was of God and a part of God. What was outwardly manifest as disease, I wrote, was but the outer covering of that image, which had been distorted and misshaped by the circumstances or conditions surrounding the girl's life, especially by the fears and misunderstandings of persons around her. These fears and misunderstandings

being then impressed upon the girl's mind, they had become a part of her own mental creation. So what this mother was trying to believe to be God's will was in truth nothing more or less than a corollary of her own misconception of God and His will.

Still unconvinced, in her next letter the woman asked if God did not send every condition upon us; if not, then where did conditions come from and who did send them? "Are there two creators, one good and one evil?" Again the divided house. We are told that God is all-powerful. Since He is all-powerful, there can be no power opposed to Him or He would destroy it. Again it is said that God is everywhere. Hence there can be no Devil, for if there were, this Devil would be in God! This could not possibly be; for a thing cannot be good and evil at the same time. God, being all-powerful and all-good, cannot also be weak and evil.

Right there is the rub with most of us in the beginning of Truth: the belief in a dual God, in good and evil; the belief that there is a God whose will it is that we should at times be poor or sick or fearful, while in truth the only desire or will of God is larger and fuller life for each and all of His creatures; for only in this way can He manifest Himself in more perfect and abundant life.

The life in each one is good, for it is the life that God created and that is in His own image. But through weakness, misunderstanding, and wrong thinking we sometimes allow circumstances, fears, and worries to twist that good life into distorted shapes, bearing little resemblance to the perfect image buried beneath the outer debris. But because our life has become misshapen it does not need to remain in that unhealthy condition. By reversing the process of our thinking we can bring

forth the hidden image of health and harmony.

In order to reshape our imperfect life it is not necessary to originate new life, for the divine principle from which the body grew and developed is still the source of its perfect life. Just as the tiny acorn has sufficient vitality and life to develop into a mighty oak and live hundreds of years, so the divine seed of life in man has the power of drawing to it all the elements needed for continued growth. But the impulse and direction of this growth must come from the mind that supplies the pattern or mold into which the life essence is continually pouring.

In the universal creative substance that is God there is the seed of every good thing—health, abundance, power—waiting to be brought into manifestation in the material world. Only by the daily contemplation in faith of the thing or condition that man desires can this seed grow and develop into the mighty oak of our desires. The only reason our body and environment show forth the form of disease and suffering is that we picture in fear the thing that we do not desire instead of picturing in faith the thing or condition that we do desire. Hence the mind, twisted by the suggestion of appearances, takes on the distorted vision of imperfection instead of looking back of the appearances to the seed image that was and must always be perfect.

It is not God's will that any one should be lacking in any good thing. Our own thought is the only power that brings into manifestation those conditions of inharmony and "dis-ease"; and it is only by thought that inharmony of whatever kind can be dissolved back into the nothingness from which it came and the perfect seed be allowed to grow into its rightful form.

Every thought of disease or lack that we throw into

this universal creative substance will be accurately worked out in our body and affairs just as we pictured it. In like manner and just as accurately the steady mental picture of a strong healthy body radiating life and power will be worked out in our body and affairs. There is no difference in the working of the law. It works absolutely. The only difference is the pattern of the picture itself.

It is true that it requires power for us to think health when we are surrounded by the appearance of disease either in our own body or in the bodies of those about us. But once we attain that power we become master of our body and affairs. We have then conquered fate. Henceforth we desire with all our heart and soul that God's will may be done on earth (the visible world) as it is in heaven (the invisible, the real world.) We shall never again tremble before any visible appearance that may seem too powerful and evil. We have learned that back of that visible which is but transitory and may be dissolved is the limitless and all-creative substance waiting only to be formed into the visible desire.

No seed ever germinated without first being warmed within. The living cell then begins to divide and multiply and grow and expand, a feverish activity that seems to show on its part a burning desire to manifest more life. This is true of the life principle from which every living creature sprang. And in order that each being may achieve this more abundant life or growth it must have two things: first a burning desire to fulfill its one mission in life, to increase; and secondly the faith that it can increase.

Jesus never preached the doctrine of a heaven of health and happiness in some other sphere and at some time after death. When the sick, the lame, the blind,

and the lepers came to Him for healing He did not tell them that God had sent these afflictions upon them so that they might be made worthy of heaven after they had suffered a life of punishment here. No, indeed. He healed them then and there and He preached to them a heaven here and now. His was a religion of present help in trouble, whether in body, mind, or soul, and His followers preached and practiced this same religion of a present help. By the time of Constantine the Christian church had absorbed some of the forms of paganism and taught the people a religion of future happiness after death. This unchristian doctrine that death, sickness, and poverty are visited upon people by an all-wise and all-loving God has kept man in physical, mental, and spiritual bondage these many centuries. Even now with the light of Truth breaking through the clouds of these false doctrines many earnest Christians are afraid to believe that His will means deliverance here and now from these man-made bonds of sickness and poverty.

It was some weeks before this mother was able to put aside her old doubts and misunderstandings enough to grasp the idea of one God, a God of all-good, instead of a God of both good and evil. With this understanding came a great and burning desire for the manifestation of His image in the body of her child. Although she had read Truth literature for some time, her fears had kept her from coming into the light of its teaching. Now she began earnestly and diligently to study and practice the teachings of Truth. She went to a Truth teacher near by and asked for help and guidance in the healing of her daughter. Weeks and months passed before the perfect divine image began to show forth in the body of her daughter, but the mother held fast to her new-found faith. "I do not merely hope

now," she wrote me at one time; "for I know that His will is good and that there can be no lasting evil, for only God is real and God is good."

The perfect image did become manifest. In her letter of a few days ago she told me that through the daily help and understanding of this Truth teacher her daughter had become fully healed of her inharmony and is planning on entering college this fall. She further writes that with the healing of her daughter has come the harmonizing of financial affairs and conditions in the home. "I realize more clearly each day just what 'Thy will' really means. Now when I pray, 'Thy will be done,' I picture only the good, the beautiful, and the true. As a result only good of every kind has come to us since Truth taught us how to pray and how to believe and know."

This mother's story is the experience of only one person before and after the light of Truth came into her life. The healing in this case, as in every case, came from the understanding that there is but one power in the universe, All-Good; that all the seeming evil conditions are but the man-made wrappings covering the perfect image of its creator. With this understanding comes faith that enables us to keep before us only the image of the perfect life; then comes the deep desire to manifest perfection, to make it visible. Faith supplies the image, but it is desire to be the visible counterpart of this unseen perfect image that bursts the shell (the imperfect environment) in which our life is confined so that the all-creative substance, which is God, may pour in and fill this new and perfect mold. It is not our part to know how this filling takes place. The Spirit of life knows each step of the increase that means the fulfillment of the divine will.

With what perfect assurance and joy we can then say: "Thy will be done." Thy will of perfect health, perfect harmony, perfect love. When once we fully grasp the deep significance of "Thy will" we shall never again fear to speak the perfect prayer that means the fulfillment of every good desire: just "Thy will be done." Let us speak it daily in faith and desire, living in accordance with God's will of love, peace, and harmony. Then indeed shall the kingdom of heaven become a reality on earth. Just "Thy will," that is all.

Where Greatness Dwells

By Irene Stanley

Greater is He
That is in me
Than he that is in the world.
If this I know,
Shall I not go
With my flag of Truth unfurled?

Greater is health
In me, and wealth,
Than claims of disease and lack;
Greater my faith
Than fear's dark wraith
Or the winds of doubt at my back.

Greater is love
In me, from above,
Than the world with its thought of hate.
This I shall prove
As I live and move
In Him who alone is great.

The Divine Image

LIKE GOD WE ARE IMMORTAL. ONCE LIVING, WE LIVE FOREVER. THE ISSUES OF OUR LIFE ARE ETERNAL ISSUES, AND THE DESTINIES WE BUILD ARE ABIDING DESTINIES. IN OUR HUMBLEST DAILY TOIL WE ARE DEALING WITH EVERLASTING THINGS.

BY CLARENCE EDWIN FLYNN

THE STORY of creation is not a story about something that was begun and ended long ago. It is the story of something that began long ago but that will not be completed until the ideal of the Creator has been realized.

In other words, it is the story of the process of a great development and unfolding taking place under the dynamic of God's love and power. The universe has moved on and up through the ages, and it is still doing so.

There is in the 1st chapter of the Book of Genesis a sufficient hint as to what the creative force is and how it works. The chapter opens by doing the philosophically correct thing of positing at the beginning a force sufficient to explain and account for what happens afterward, namely God. It then proceeds to sketch the picture of a universe of waste, void, formlessness, and darkness. It says however that over all this brooded the Spirit of God, which is the Spirit of love.

All that can follow in the development of things is the result of the presence of that brooding Spirit of love. It accounts for the progressive transition from chaos to order, from darkness to light, from the tangled jungle to the city of God.

In the great drama of history there is a central character. The physical objective of the creative process is man. The ultimate objective however is the best possible man living in the best possible world. All this grows out of another fact recorded in the 1st chapter of Genesis. It is implicit in the fact that man is created in the image of God.

This is one of the most amazing and significant statements in the Bible, and it states a truth on which every human being would do well to ponder every day. We have been taught by Jesus to think of God and pray to Him as a heavenly Father, but in the 1st chapter of Genesis we have a raptured writer declaring centuries before the birth of Jesus that, being the sons and daughters of God, we are privileged to bear the family likeness.

Unfortunately this proposition has sometimes been misunderstood. Sense-bound people have insisted on interpreting it as indicating a physical likeness. How can that be when God is Spirit and must be worshiped in Spirit if He is to be worshiped in Truth? No two faces are alike. At best the physical images of all of us have a great deal of the earth touch about them. Anyway the flesh is but dust animated by the breath of God.

No, it is in the spiritual image of God that we are created. It cannot be otherwise since God is Spirit. The stamp of His divine nature is upon us. Our likeness to Him is no passing thing. It is molded in material that can know no death. This fact has many aspects. These are but a few of them:

Like God we have the power to hope, to dream, to vision progress and improvement over things as they are.

Like God we have the power to will, to decide, to choose. We can take this path or that. By giving us the

power to will the Father thrust a scepter into our hands. This was a great length for His confidence in us to go to.

Like God we are capable of forging on the anvils of the heart that most divine of all emotions, love. We give it. We respond to it. We are redeemed by its power in our life. It is the foundation on which rest weights nothing else could carry, so divine a thing is it.

Like God we have the power to create. We can turn barren deserts into blossoming gardens and fruitful orchards. We can bridge streams, rear towers, and develop cities. We can erect governments, control social movements, and build civilizations.

Like God we are immortal. Once living, we live forever. The issues of our life are eternal issues, and the destinies we build are abiding destinies. In our humblest daily toil we are dealing with everlasting things.

Man not only resembles God but he has the power to become more and more like God. Indeed that is just what he is here to do, and the measure of the success with which he does it is the measure of his life. The divine personality is the set of plans and specifications by which he is to shape his life. If they do not seem sufficently intelligible, they are made clear and specific even to us by the life of Him who was the Word or divine idea made flesh and dwelling among us that we might see His glory.

The Greeks had a story about Arachne, a Libyan girl who challenged the goddess Athene to a spinning contest and won. In revenge the goddess turned her into a spider. So widely recognized is the story that the spider family is still known to science by her name, as are many substances resembling spider webs.

The idea in the Greek religion was that the human must not venture too near the divine. A great gulf was

fixed between them. It was not to be bridged, and he who ventured to bridge it was certain to suffer dreadful consequences.

The idea in modern Christianity is exactly the opposite. It is that man is created with a certain divinity within himself, a divinity that can be conserved, encouraged, and developed. Not only does this view permit man to approach the nature as well as the presence of the divine; it definitely encourages him to do so. In fact that is its purpose. It succeeds only insofar as it can realize this purpose.

In other words, the object in Christianity is to get humanity and divinity united in the same life, thinking with the same mind, functioning through the same powers. It rejects the idea that they are mutually exclusive and insists that they are two phases of the same thing, namely the whole or holy life. This is the combination that brings life to its best here and provides for its projection into the endless future.

We have already said that the life of the Master gives us the details and specifications for further development according to the divine pattern. That is because He represents the great at-one-ment in which the divine and the human meet and are one. We sometimes speak of the effect of His life on us as a reconciliation, and properly so. In Him these two seemingly opposite elements, the human and the divine, are reconciled into one personality, and we are shown that not only can they exist together but that they actually belong together. Not only can they be combined but they must be if we are to follow Him.

The redemptive force in the life of Jesus—and in His life is where it is—is not some magic thing, nor is it strange or far-fetched. It is His perfectly normal demon-

stration of life and personality as God meant them to be. He is an object lesson in living for people who without an object lesson might not find the way. He is one in whom we have been shown the maximum stage of the cultivation of the divine image in human life. Without Him we should have the divine idea in terms of theory. With Him we have it in terms of life.

The death of Jesus is simply the inevitable climax of such a life. It is His demonstration of the fact that He was willing to go all the way for His ideals and that a grave is only a doorway into another phase of life.

We might say that the ministry of Jesus is designed to show us what any life of ours would be like with as much of God in it as Jesus manifested. He is not therefore merely one to admire but one to imitate and follow.

A very great deal depends on how a person understands this. How he deals with another person, with other groups than his own, and with mankind in general is bound to be an outgrowth of his estimate of a human being. If he appraises man as merely a mechanism wound up to operate for a while and then run down, his management of his own life and his dealings with other people will naturally be appropriate to that idea. If on the other hand he conceives man as the incarnation of a divine idea, as an immortal being who is a necessary part of the universe, as a child of God who bears his Father's likeness, his attitudes toward people and his actions with reference to them will naturally reflect that view. No one is going to worry himself much about the personal interests of a machine, but any one will be considerate of a child of God.

This indicates the serious harm threatened in the idea so often held by people whose opinions seem to command respect that life is only a mechanical thing,

that it is nothing more than an assortment of reactions to stimuli, so many groups of effects of nervous impulses and glandular discharges. The physical operation of the body is that of course; but that only describes the workings of the machine through which life functions. It recognizes the car without the driver, the engine without the engineer. No mechanism functions without living intelligence at the controls.

Of course one who so superficially conceives life will not consider a human being important. From such a viewpoint a man is something less than an animal. A nation or a generation with such a conception will naturally hold life cheap and be wasteful of its values. It will naturally laugh at the mention of human rights and consider such things as ideals and aspirations jokes. Such views should have no encouragement even though they appear in the learning and culture of the day. They never last indefinitely. A wiser time will always come and put them away.

If on the other hand we consider man as something divine, as an uplooking creature, a being who has caught a vision of something above the clay and is trying to realize it in himself, our natural estimate of him becomes very different. He is the supermiracle of nature, the end and object of creation, the being whose interests take account of the distinction between right and wrong. If men think of each other as such beings and try to justify the thought, a great upward and onward pull is immediately exerted on the life of the race.

What a vital thing is respect! In respect for self and respect for others is the key to the kingdom of better things, because they determine the grade and quality of human action. People who do not take the trouble to manage their own life well are people who have not

learned self-respect. They do not think enough of themselves to make and keep themselves what they should be.

Likewise those who hurt and damage others are people who have not realized how sacred and divine a thing life is. They have not come to comprehend that it is a flower that no hand may dare to touch rudely. Respect for others would change their entire life for the better.

Self-respect and respect for others—how profitable it would be to make this a slogan to repeat everywhere until it has become a part of the inmost thinking of mankind! Redemptive as this conception is, it is only the natural conclusion to be drawn from the premise that man is created in the image of God.

The Bible has much more to say on the subject however than is said in the 1st chapter of Genesis. For instance, there are the words of the Hebrew poet who was impressed when he looked up at the sky and contemplated the moon and the stars. Thinking of their beauty, vastness, and distance, he asked what man is in comparison with them that God, whose concerns are so mighty, should be mindful of him.

Even as he asks the question his soul perceives the answer. It is because God has done for man things He has not done for the moon and stars. He has created man only a little lower than the angels and crowned him with glory and honor.

The moon and the stars are inanimate while man is a living, conscious being. The moon and the stars swing blindly in their courses while man chooses his way among the years. The moon and the stars are the same age on age while man dreams out better things for himself and struggles up the road of progress. The moon and the stars are dead to the great appeals of life. Man

hopes and loves and works and believes and prays.

Compared to those of the moon and the stars man's size and weight are insignificant, but he has in him elements of greatness that far transcend these things. He has in him the burning glow of thought, the vital throb of emotion, the upward reach of faith. The moon and the stars are the handiwork of God, but man is His offspring. The moon and the stars bear the divine touch, but man bears the divine image. That is why God is mindful of him, and it is reason enough.

There is a sure outlook then for the human race. The way of life for man lies upward. He may make mistakes, but he will discover and correct them. He may wander into detours and side roads, but he will always get back on the highway again. His eyes may become uncertain of his goal—which is the completion of his divine likeness—but they will always clear again. His steps may sometimes falter, but they will regain their steadiness and again make his direction sure.

Man has a mission and a destiny. His realizing this fact will give him morale by reminding him of his true importance, of his dignity and worth as an individual. Only one other thing can be as important as he, and that is the thing he is capable of becoming.

Man is not merely a mechanism but a self that acts by means of one. He is not born for the dust and the clay but for the highest and farthest reaches of the possibilities of life. In him God sees Himself as any father sees himself in his children. On such a basis what a magnificent thing it is to live! From such a viewpoint how important it is to live worthy of one's heritage! How can any one ever be content to move along the lower levels again when he has come to realize that he is a prince of God, an heir of the eternities.

Of Course You Can

WHEN THE DIVINE SOMETHING WITHIN YOU STIRS YOU TO GO FORWARD, YOU ARE EQUIPPED FOR SUCCESS THOUGH ALL THE WORLD OF CIRCUMSTANCE MAY SEEM TO BE AGAINST YOU.

BY BERTIE ROBERTS CHAMBERS

IT WAS A tenacious bit of paper that just would not be swept off the floor, although I pulled the uneven straws over it a half-dozen times and dug at it with the best corner of the broom, using all the strength my trembling body possessed.

"Oh, I guess you are just like me," I said impatiently. "You feel so down and out you can't move! But you'll just have to even if you can't." So bracing myself with the handle of the worn broom in an effort to keep the bend from hurting my back, I stooped and pulled it loose from the torn matting on which it hung.

"You are so persistent about not moving," I said to this strong two-by-four piece of magazine leaf, "I believe I'll see what's printed on you."

Glad of an excuse to rest—though I had scarcely begun sweeping—I eased myself into the nearest rocker as a slight catch in my back made standing difficult. Laying the broom across my lap so that I would not have to stoop again, I pulled the low shoe-polishing stool over for my feet and was ready to read.

To my surprise only six words caught my eye. I adjusted my glasses, looked a second time, and there they were, standing out as though they had life. I knitted my brows and looked away for a fleeting moment, but I

was quickly drawn back.

With my chin in my cupped hands I leaned forward and placed my elbows on my knees, forgetting that I had a back, and pondered in a rather dazed fashion over those large, heavily inked, outstanding words. I was so interested in them that I didn't even care to try to decipher the smaller letters; I didn't want to read between the lines.

I spoke the first two words, "You can," aloud and very slowly, weighing each word, trying to interpret the meaning of this seemingly strange sentence. Then as if catching a bit of the power that made it hang together, I raced through the whole sentence, "You can; of course you can," like a whirlwind on a sandy road. It did sound encouraging. But it is hard for a discouraged soul in a weak body to assimilate encouragement. It is like exercise: when we need it the most is when we are least inclined to take it. So with a sigh my mind dropped back into its routine groove of weakness and defeat.

This brief moment of inspiration was like the bright-hued bubbles whose span of existence in my dishpan is so fleeting. I was in the very act of trying again to pull the stubby straws across the thin worn floor covering when I was startled. I seemed to see a great swirling light, round, like a balloon. It floated before me and above me, almost touching the ceiling. It was dazzling, gorgeous, as bewildering as a bit broken away from the sun. My eyes, growing big with wonder, caught these stirring words, lettered in great chunks of burnished coal: "You can; of course you can." Round and round they went, these burning words, chasing themselves as a top chases itself round and round.

I was so fascinated that I sat there almost breathless, clenching the chair with my pallid hands.

"Is this a message just for me?" I almost screamed in my excitement. Then I started saying the words over again, trying to keep the rhythm of their passing and repassing. The sentence was getting such a hold on me!

"Heaven help me!" I cried in despair. "Can I make the bread and butter for my five little ones now that George has gone and the whole responsibility rests on my shoulders, made frail by his long illness?"

Is it possible that I can find the strength and a way to make ends meet? I who spend the greater part of every day in bed and when I am up just drag myself around?

One brilliant flutter and the fire was gone. But "You can; of course you can" kept tugging at my heart strings, speaking softly, sweetly, like distant music. Then apparently lest I should get only the melody and not the abiding essence, the sound of it came louder, like the lilting song of a near-by bird. "Oh," I prayed to God, "if only I can keep this inspiration and make it work for me."

Suddenly, like the morning sun coming from behind a dark cloud, the light was there again. But the words, they had changed. The "you" had changed to "I." In blank amazement I read, "I can; of course I can."

God had won. It was my message from the mighty Author of the universe. The great unseen power had awakened me at last with His persistent word, telling me that I could take care of my little family.

I had heard my grandmother tell of times when her soul was on fire with the zeal of God. I knew now what she meant. My soul was on fire with God's message, and I cried aloud, "By the help of God I can; of course I can."

"My help *cometh* from the Lord" I heard my voice,

now calm, strong, and clear as a bell, saying. "Yes, my help comes from the Lord." I spoke this time as if answering, as though it had not been my voice that had spoken before.

With no longer a weak, faint voice and no longer a weak, doubting heart, I felt now that I could do anything. A wave of strength swept through my body just as I had often felt waves of weakness come over me. Sensing more than actually seeing that the light had disappeared, I looked up quickly. Then I glanced down at my hands. They appeared more lifelike than I had seen them for months. The surging blood tingling through my fingers gripped me, and suddenly through my mind's eye I could see little drops of blood like strands of rubies forming the same message. The words "I can; of course I can" seemed to chase each other through the full length of my body and back again and again.

I laid the broom gently on the floor as, ceaselessly repeated, my new song went on like a sacred chant. I wanted so to think. I knew there was power in the spoken word and that I had fallen into the habit of saying, "I can't." Now this "I can" had foaming, bubbling yeast in it that I must use while it was still brewing, so to speak.

I decided to do the first thing that I could see to do with these warm lifelike hands. Praise the Lord! At last He had made it plain to me that I could really do things, not just potter around. There were my unkempt shoes, with their twisted, soiled strings. I stooped and unlaced them and pressed the strings across my knee. Then I raised the top of the shoe-polishing stool and shined these long-neglected shoes before I left my chair. When I rose there was no pain in my back, and I walked with the swing of a girl of sixteen.

"What next?" I asked myself. For the ringing of "I can; of course I can" had transported me to a world of "I can"! I fairly skipped on those illumined words of deliverance, for as I rose I could mentally see them under my feet: the word "I" under the heels and the "can" under the toes going forward like sunbeams, with "of course" dancing like a fairy nymph of lightning in between, luring each foot on. Oh, it seemed too grand to believe, God speaking to me, healing my soul. He had not stopped with the printed word but had fused the idea into my consciousness. God, seeing my need, was determined to rouse me out of my despondency of mind and weariness of body. He had so filled me with this insistent message that surely its influence could never leave me. My whole body was feathery light, where before for many gloomy months it had been heavy, like the proverbial millstone.

Had any one ever been given such rousing assurance of his own ability, of God's power flowing through him, and of the instant manifestation of health and strength! When I realized that I could walk in comfort and with speed, my joy and praise to God knew no bounds. I think I shouted as I placed that bit of magazine on the mantel and then finished sweeping the room with a vigor I had never known, it seemed.

My next thought was to do something tangible to make the children happy. "They love cookies," I said, remembering that I had a few cups of flour and sugar. "I'll surprise them." Hurrying out to the hens' nest I found two new-laid eggs. In my zeal I almost crushed them.

I stepped over a small bundle of soiled clothes—little shirts and dresses—to light the stove. I was so happy I kept saying, "I can; of course I can," every

second. I put the clothes to soak before I stirred up the cookies and got them into the oven. While they baked I washed and hung out the clothes, keeping time to a little homemade tune into which I fitted those heavenly words.

In these few minutes there had been such a radical change in my thinking that a new me had already been created. An hour or so ago I had been a sorry part-time helper around the place, but even now I was doing forbidden work and not feeling any strain. I was keeping myself up with a new stimulus, getting close enough to God to feel His support, His strength, as I assured myself continuously: "My help *cometh* from the Lord." In the past I had not accepted this strength, but now I could accept it because I believed I could.

Our present supply of food was meager, and the nearly flat purse, our only promise of a continuous supply of bread, actually had not enlarged or changed. But I had changed—from an "I-can't" person to an "I-can" person! A change like this can come only when we accept God as our partner. I kept praising God for His strength, which was now flowing through me; for His courage, which was now my courage; for His help, which I was now conscious had been waiting for me to accept it all the time.

Feeling so sure in my miraculous newness of mind that God would be my help in every need, I went to the emergency shelf and took down the four remaining cans of food—all at once. "No navy beans and no dried apples today," I said boldly. "Salmon croquettes, buttered tiny-tot peas, tomato soup, and sliced peaches to go with the cookies."

The children were used to me creeping around and supervising but this fine supper—and it not even Christ-

mas or anybody's birthday, and prepared all by Mom! —pleased them so greatly that they were in the highest spirits.

"So glad you are better, Mom," they all chimed in when they saw it.

The next morning when the alarm peeled forth I decided to get up and help the children off to school, a task they had performed alone for a long time. But the old dreariness whispered, "You can't do that yet."

"I can! I can!" I shouted inside myself, pushing the cover back with vigor as the divine message came before my mind with power to thwart such a negative suggestion as "I can't," and I bounded out like a ten-year-old.

The delight of the children knew no bounds. Having Mom up to prepare breakfast and help with lunches made them so happy that they sang and danced off to school as though they owned the whole world.

After I had finished each separate task that morning I sat down for a quiet word of thanks and praise to God. Before I was through with the morning chores a neighbor dropped in, who was so surprised to see me up before ten o'clock that she timidly asked if I thought I should soon be able to take her two daughters for lessons in expression.

"I can take them now." I said, smiling my joy.

"Maybe you had better wait a few days anyway," she cautioned, "and see how you get along."

"No," I answered, as I felt God's illumined words before me, under me, and in me. "I can begin today."

No one can ever quite know what that beginning again meant to me. No energy seemed to be expended in giving the lessons. Rather I seemed renewed and exhilarated. In a short time, without advertising, I had

eight hours of the day filled with appointments for teaching expression, and many of the evenings were soon taken up with this profession of my girlhood days. This proved to be a source of income sufficient for living well and educating my children and fitting them for good positions, which they are now holding.

It was all quite wonderful! I never did have to stay in bed again from that first day, and my strength improved and has continued through the years. When the temptation came—and it often did of course—to think that I was sick or too tired or too unprepared to do the job at hand, a little golden blaze like condensed sunshine seemed to glow in my mind and flashed the message "I can; of course I can" into my very being; and my heart would respond at least silently with God's message to me, and I would go right on with whatever there was to do.

God works in mysterious ways His wonders to perform. I have never tried to ferret out whether it was a vision—an imaginary thing—or what it was that came to my discouraged soul that glad day. I was convinced that it was from God and that I must accept and act upon the positive, constructive sentence that I felt was a special word from Him.

I shall know always that He gave me the message of courage and strength in His own peculiar way, a way that helped me to see and understand.

His illuminating word has pulled me out of every destructive thought and condition that came along to get me down and has guided me safely through these many years.

When the divine something within you stirs you to go forward, you are equipped for success though all the world of circumstance may seem to be against you.

Facing Reality

BY ELLEN A. REYNOLDS, PH. D.

THE PRACTICAL man, possessed of what is ordinarily termed common sense, is accustomed to think that only those things are real which he can see, hear, feel, taste, or smell. To him real objects are physical bodies that have size, shape, position or extension in space, or motion clearly visible. Sense perception alone is thus the sole criterion by which he establishes reality in his own mind.

The orthodox religionist claims that the real world was created by the great Creator but is certain that the literal record is set down only in the 1st chapter of Genesis. He considers this symbolic outline to be a concrete statement of the definite order and process of creation and rejects as contradictory the dynamic, progressive movements implied in all evolutionary theories. Because of this narrow interpretation of these scriptural statements the reality of the creative process remains unrevealed to him. Because he fails to sense the mystic symbolism of the Bible, the spiritual evolution by which the apparent world was created remains obscured to him.

The physicist and chemist will challenge both of these conceptions of reality. All the work of the scientists is demonstrating that the reality of matter is not completely revealed by sense perception; for the inert masses of wood, stone, iron, or other substance are not what they seem. That which gives shape, color, chemical and physical properties, or crystalline form, depends upon systems of the ultramicroscopic electrons, protons,

and neutrons that make up the minute atoms composing these bodies.

With this picture in our mind even the commonest object becomes unreal to us. We find we must search elsewhere for reality.

Nearly two centuries ago Bishop Berkeley summed up his conception of reality by saying that all bodies that compose the mighty frame of the world have not any substance without spirit. So long as they did not exist in his mind or in that of another spiritual being they either had no existence or else subsisted in the mind of the Eternal Spirit.

It does not matter whether or not natural objects are present to one human mind or another because their reality arises solely from their subsistence in the mind of the Eternal Spirit. The physicist points out that the phenomena studied by the new physics do not consist so much of something we perceive as of our own perceptions; and that the external world has essentially the same nature as our own ideas.

Only those things are real, that is, eternal or of the essence of Spirit, which were created by the eternal God principle. All the laws of nature, even if we do not accept the Biblical statements, show that these spiritual creations are inherently good, however evil they may appear to be at times. Therefore only the good is enduring because only the good has within it the spiritual substance of being derived from Eternal Spirit.

This conception of reality does not stamp all external occurrences or manifestations as good, and it does not cause one to hide one's eyes from the unpleasant facts of life. The belief that only the good is real because God could not create evil does lead one to believe however that since evil is a negation lacking the prin-

ciple of being, it can be reduced to what it really is and be rendered ineffectual under divine law. The belief in the positive goodness of creative substance and the nothingness of evil must be persistently maintained in order to be effective. The belief must also be accompanied and supported by active, physical work as well as by mental acceptance, notwithstanding the material evidence of our three-dimensional world.

The practical application of this knowledge of reality brings great blessings to those who both believe and work. We hear a great deal today about the psychological and economic value of facing facts and thereby making wholesome adjustments in personal and business life. Both psychologists and laymen talk fluently about such abnormal processes as "escape mechanism," obsession, frustration, psychosis, and other mental ills in order to describe various types of unfavorable behavior patterns.

These deviations from normal behavior are to be explained as the more or less subconscious reactions of the mind to emotional suppression or shock of some kind. Entire schools have grown up and volumes have been written to support this theory of the dominance of the subconscious. A simple type of such abnormality is shown when a timid or fearful person indulges in boisterous or unruly behavior to compensate for his feelings of inferiority or lack of courage. Many kinds of illness with obscure symptoms and origin are declared to be merely subconscious devices for escaping the facts connected with unpleasant situations or difficult conditions. When the cause of the repression is brought to light, the illness is supposed to be cured.

Psychological theories explaining erratic behavior change with such rapidity that an agile mind is required

to follow them. On the practical side however we are also being constantly reminded that we must face the unpleasant facts of modern industry and finance and politics. After we have faced these material facts, frequently contradictory, we are supposed to be governed by them, and any attempt to ignore or deny them is to be considered as evasion or daydreaming with the implication that it presents an unwholesome adjustment to business or personal life.

These material facts are things that are made. Anything that is made by human agency can be unmade. Therefore the spiritual scientist who knows reality, that is, the eternal Truth of Spirit, looks for the principle underlying these so-called facts. If they are not in accord with the Principle, they are not facts in the Truth sense. Therefore he does not allow his subconscious to be impressed with the untruth. If the facts, even though sordid, are really facts, he looks for the essence of good in them. He recognizes the power of the subconscious to disguise or hide the truth; but he knows his own mastery, because when the light of Truth is poured into the submerged areas of the mind no subterfuge can succeed. He utilizes this power in facing ugly situations and draws upon universal energy for his supply of true working ideas. This utilization is only a recognition of the power we receive from Divine Mind and need not be considered a pious process at all.

For example, if John Doe is faced with failure in business or in health or in any other matter, he does not weakly succumb by recognizing that he is subconsciously doomed to failure or to ill-health by heredity or any other uncontrollable condition. He therefore does not become a failure, recluse, misanthrope, or invalid. Instead he calmly takes stock of existing conditions of

apparent failure or lack and faces the facts boldly. He knows that the eternal reality of all things is good, success, abundance; even though these conditions are not visible at the moment. He then proceeds to realize—that is, bring into manifest form—this basic, eternal, real good which is the true state of things because this state alone is supported by Principle, God, or Mind.

From the standpoint of his own strength the apparent condition may appear insurmountable. However he visualizes or pictures what he wants to appear and not what he does not want. Looking beyond these hampering conditions, he plans and works actively and constructively. Even if the outer, physical work is not apparently expressive of his final objective, he must work physically as well as mentally in order to co-operate with the dynamic energy that is everywhere evenly present and to be in position to utilize it.

Through his constructive use of the creative power of the imagination and through the vitality derived from constructive work of some kind the worker begins to shape in spiritual substance the things that he desires to see manifested. If through spiritual stillness and receptivity he has invited the inflow of spiritual energy, divine guidance enters also and methods and ways of working are opened to him.

In the rebuilding process false pride may have to be sacrificed. Personal relations may demand adjustment. Resentment, envy, and fear are excess baggage to be discarded in this spiritual ongoing.

The reality of things is good. As our spiritual intelligence is quickened we begin to glimpse this spiritual fact. Then facing all other apparent facts boldly, we reject evil to accept the omnipotence upon which existence itself depends.

Looking Back

Unity Field Department and Unity Training School

The field work and later the Training School started like all the other departments of Unity School—with an idea.

When Unity was only a few years old Charles and Myrtle Fillmore sent out a call for others to join them in prayer. They set the time, nine o'clock each evening, as the period for meditation and prayer. That time is still observed at Unity headquarters and by Unity students throughout the world.

In response to this call small groups formed from the Atlantic to the Pacific, and in this way the Unity field work began.

As the work grew, the groups becoming larger, and as more groups were being organized all the time the need for trained teachers and for field supervision became apparent.

In 1915 the Field Department was established and Unity lecturers were sent out to teach and to assist in unifying the Unity work.

As the department expanded, as closer touch with the centers was established through personal correspondence and frequent visits of Unity lecturers as well as through the conferences that were held at Unity head-

quarters, a plan was evolved for a systematic course of study and training for Unity teachers and leaders.

In 1931 the Unity Training School was opened at Unity Farm. Amid ideal surroundings, where study, relaxation, and meditation are made easy, the Training School has grown and expanded. Each year students come from all over the United States, from Canada, and from far countries, some from Great Britain, and New Zealand. Teachers from Unity headquarters and from the field conduct classes for both beginners and advanced students.

While the Training School is primarily for those who are preparing to teach, there are many students who take the courses in order to increase their own understanding of Truth and to learn how to apply it to their own daily life. The courses are so arranged that those who can stay for only a short time may also gain spiritual uplift and blessing.

The celebration this year of Unity's Golden Half-Century will doubtless bring the Training School its busiest season and important developments may be looked for during this 1939 session. From May 29, the first day of the opening term, to September 29, the closing day of the session, there is a full schedule of classes and meetings.

One of the most important events will be the Golden Half-Century celebration during July 2, 3, and 4. Unity students everywhere are invited to attend this great spiritual gathering and to take part in the rededication of the Unity work.

Open That Door

TO SELF-EXPRESSION!

BY STELLA L. TERRILL

Part Five

"WHAT AM I best fitted to do!" is the cry of many still searching for a lifework, a means of perfect self-expression. There is a place for every one, but not every one feels that he is in his rightful place or at least most desired place.

If you are facing some problem of self-expression, you can do no better than to approach it from the metaphysical point of view. The first thing to decide is that you are fitted for something; secondly that whatever it is, it is honorable if honest, being God's work, and that the laborer is worthy of his hire; and finally that the work you are seeking is also seeking you.

In trying to find the key to unlock the door that leads to perfect and complete self-expression it will be of advantage first to take stock of where you now stand and get a better picture of the problem from the angle from which you face it. The situation is probably one of the following:

You have not yet found your type of self-expression or work (work here meaning any activity whether of the arts or the professions or only so-called ordinary labor) and you are searching.

You have found the outlet, you fear to attempt it, you have attempted and are failing, or for some reason you have seemingly not had the opportunity to make the attempt.

You are unhappy in your present work or activity, but you do not feel an urge to do any other kind.

For the sake of a constructive and clear analysis of your particular capacities and talents, let us get a general idea of the world's work that needs doing and the type of workers needed. Then you can select the general branch in which you are qualified to function and finally the particular activity you need for perfect and complete self-expression.

Generally speaking, though all the world's work may be classed under several heads, it strictly is but one: service. However let us group the workers into the class of makers or builders—of everything from moth balls to airplanes; the class of doers and tellers, such as salesmen, writers, advertisers, teachers, the thousands of workers active under the general head of doing rather than making; finally the class that serves the other two as keepers of the keys, accounts, details, that fetches and carries, oils the machinery in thousands of ways.

This is not of course an iron-clad classification, and it is intended only to help you write out a list of your own particular qualifications in order that you may see in which direction they naturally point.

Keep in mind that all honest labor is honorable, all is important, none stands alone and independent of the others; each overlaps every other kind, every person, for instance, being a salesman of his own personality and good qualities every day, whether at work or at home.

Decide whether you will be a maker, a doer, or a keeper of accounts, in order best to express your real self. The idea itself is never lost in its expression. God is immanent in you *as you.* Therefore your work is to express the God idea, you.

Look to your reasons for deciding on a lifework. If your selection is made with the idea of obtaining wealth or fame or social position or some other external advantage, you are likely to become sidetracked. You will not then be seeking the door marked "Perfect Self-expression" but some door: fame or fortune. And you may perhaps find both fame and fortune and not self-expression. But if you choose your right work and faithfully apply yourself to it, you will not need to worry. You will need only to work your best and to increase the richness of your consciousness, your outlook on life, and your supply will always be abundant.

If you start out looking for a means primarily of acquiring wealth or "things," you will not go very far. The great workers of the world, those who have so expressed the God idea in them as to benefit all mankind, have been those who loved their work so well that they would have paid for the privilege of doing it. If you have that kind of urge to do some particular thing and are making the selection from your heart and not from pride or some external motive, then begin! Nothing can stop you for long.

Having decided what you want to do, take this as a motto: "Work will win where wishing won't." You must have faith, yes; but with it you must work. Once you decide upon your medium of expression, set no limit to your accomplishment. Dare to set the mark high; dare to try to go far. It takes no more time or mind energy to think "mountain" than to think "molehill." It takes no more to think in terms of "around the world" than to think in terms of "the next block." Be daring, sure in the knowledge that the Christ power within you can accomplish whatever it will. Make every hour, every thought, every word count toward your de-

sired end. Remember always that to work is to express that portion of God that came to be you.

There has long been a false idea that some work is high class and some is dirty drudgery. Do not look upon any work as beneath you. Housework, for instance, has long been considered thankless drudgery. It is not. Housework is one of the most honorable occupations in the world. To create a haven of rest for the home-coming family at night, to prepare good nourishing meals, to maintain a clean and happy home is one of the biggest jobs in the world and one that has a direct effect upon more people than any other. Housework is not drudgery but a blessed privilege to the woman who puts love and pride in her work. So it is with every occupation; it plays an important and honorable part in the world's affairs.

No work is small or mean if the one performing the work looks upon it as God's work. Was not Christ a carpenter? Were not His apostles drawn from the varied ranks of the "common" people, including a tax collector and fishermen? The man dignifies the labor and not the labor the man!

As an example of false ideas concerning the value of some kinds of work compared with that of others, the writer knows a newspaper reporter who was very upset because his daughter wanted to marry a young man engaged in the trucking or transfer business. "She is a musician and should marry a man of some creative type," he said, trying to justify his objection. "They have nothing in common."

"Any man who can take what is in his head and hands and make a profitable business out of it, create jobs for some and conveniences for others, is a creator," he was told.

As he was still not convinced and still objecting, it was further pointed out to him that the daughter was also in the "transfer" business. She took music by way of the printed notes on a page to the piano keys, and in so doing transferred what the composer had written to the ears of the listener. She had not created either the original music or the piano but had learned merely how to "transfer" music.

"I'm in the 'transfer' business myself," said the father, at last agreeing. "I take hold of events that happen, which I do not create, and transfer them by words to paper, just as that boy transfers goods from one place to another by means of trucks."

The father had finally seen that he was not objecting to the young man or his work but only to what he thought other people would think.

In your search for perfect self-expression you cannot afford to consider what others will think. Be yourself. Do the work for which God fitted you and do it well, and never fear, you will have acclaim in the end.

If your problem in opening the door that leads to perfect self-expression is one of fear because of failure, your answer is simple. You need a new slant on yourself and what your powers really are. You need to remove that mountain of fear that you have built up with each little failure. As long as the mountain is there, you will use it to hide behind as a protection against further failures. Our thoughts play just such tricks with us when we are not careful. The hidden thought is "No attempt, no failure." The outward thought is to use every kind of evasion to "save face."

That is the queer thing about fear. It is seldom brought into the open and recognized for what it is. If you have had a few hard knocks or disappointments,

there is perhaps more fear lurking in your mind than you admit. Many people put off their success for years and go on basking in the sunshine of what they could do if they but tried, yet they fail to make their best effort because they fear failure. They are afraid one more failure is all they can stand. Yet some of the world's outstanding successes have been built on a foundation of failure. Lincoln, for instance, failed in nearly everything he tried, including his early political activity. He was too big for the little things. But he reached the big things by not stopping with one or many first failures.

Begin! "Decision is a tonic." Your very decision to begin will release power for the initial effort. Make that initial effort and more power is generated for the next step. Power is cumulative. Each little success leaves a residue of power that can be added to all the other stored-up energy until no task is too large. To fail to start drawing on that power is like sitting in a dark room wanting light, but failing to press the electric button that would give light.

Begin, and do not turn back. "And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Remember we are told that the kingdom of God is within us. Therefore to turn and look back instead of plowing straight ahead is to unfit oneself for developing the kingdom within. It is simple arithmetic. Forget the little failure. Take the lesson out of it, and let the dead (past defeat) bury the dead (past defeat) and do not ever dig it up again! It is not what happened yesterday but your new fresh attitude and work today that counts. Your own attitude sets the limit to how far you will go.

There is the key that unlocks the door to perfect self-expression, your own attitude, your own faith and

belief. An unswerving faith that you are not alone in your chosen work but are the channel through which God works is also a faith that it cannot fail. Said Paul to the Corinthians: "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

If your problem is that you are unhappy in your present work or mode of expression, this may be due to one of three things: You are too big for your present work, or you are too little for it, or your general attitude toward life is at fault. You can make your own tests and come to a conclusion; then you will know how to correct it.

Answer yourself honestly. Are you giving full service for the compensation you expect? Are you a bit mentally or physically lazy, a time waster, a daydreamer, thinking too much idle thought and making too little practical application of your good thought?

If you watch the clock, long for vacations, look down upon every one with whom you work, find it hard to co-operate with associates, think you are discriminated against, feel that you ought to be paid more than you receive, the chances are you are too little for your present position. You can decide that by answering whether you are working for yourself or the man who hires you.

One of the most frequent causes of dissatisfaction in work is the confusing of responsibility with authority. Whoever wants authority such as the employer has over the employee or the recognized authority has over the beginner must first shoulder responsibility. There can be no real and lasting power through might or force or chance opportunity or "pull." Power must come from

the growth, experience, actual accomplishment. Self-respect rises with self-confidence, and self-confidence rises in exact proportion to self-imposed responsibilities successfully carried out. The most difficult "bossing" job an executive ever has begins with himself. If you want to control men, learn self-control first. If you want to know how to get the most work out of others, learn how to get the most work out of yourself first.

We can all point with pride to the already successful man or great work and declare we believed in it all along. It is as easy as "viewing with alarm" the new ideas that look too big to become realities. We can all see far into the future, to our own success in our chosen field of self-expression. It is harder however to see success in each day's effort (even in failure and disappointment); to see the end as successful and working before there is any material evidence at hand.

(TO BE CONTINUED)

ABUNDANT BLESSING

By Grace Meredith

How true it is
That none can live to himself alone,
Nor separate his own
Good from that of his brother—
What blesses one blesses another!
And whenever we make God's law our choice,
The quiet little inner voice
Bids us praise and share and rejoice—
And the God-given answer to prayer's call,
In blessing one, blesses all!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 4, 1939

UNITY SUBJECT—*Sustained Truth.*

INTERNATIONAL SUBJECT—*Paul Pleads His Own Case.*
—Acts 21:40——22:4; 24:14-16; 26:19-23.

40. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying.

1. Brethren and fathers, hear ye the defence which I now make unto you.
2. And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:
4. And I persecuted this Way unto the death, binding and delivering into prisons both men and women.

14. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;
15. Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16. Herein I also exercise myself to have a conscience void of offence toward God and men always.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21. For this cause the Jews seized me in the temple, and assayed to kill me.

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23. How that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

GOLDEN TEXT—*I have lived before God in all good conscience until this day.*—Acts 23:1.

SILENT PRAYER—*I train my mind to hold the thought of God always before me.*

That the eternal years of God belong to Truth, which therefore can be deliberate in coming into its own, is well known. If man did not subordinate Truth to the dominating personal will and insist on squaring his convictions with reason and intellect, he would leave the course of Truth unimpeded in himself, and his way to freedom would be open instead of closed.

Jerusalem means "habitation of peace," but where religious zealotry holds sway over man there can be no peace. A man's faith should give him peace, but it cannot do so where hatred for those whose faith differs from his own intervenes. Hate and peace are incompatible; no heart can hold both.

This lesson has to do with the will. Rome represents the dominant personal will of man, in contrast with

Jerusalem, which represents the heart. Paul also is closely allied with the will, the name Saul that he bore before his conversion signifying the action of the will in obtaining that which it desires.

The Jews represent the traditional religious thoughts of man. Paul, the Jewish Christian, represents these thoughts transformed by the divine ideal of Truth. As long as he lived Paul remained a Jew, observing some of the Jewish law. The first words of his defence before the Jewish mob were, "I am a Jew." But he was a Jew with a difference. He no longer fought those who differed from him in faith. He loved them and tried to show them the vision of Truth that had come to him. So great was his desire to reach them and impart to them his understanding of Christ Jesus, the one idea that he expressed after his conversion as the result of his faith in Truth and his understanding of it, that he said, "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever." As an apostle to the Gentiles Paul had to lay aside this wealth of conscious tradition. On the stairs leading to the Roman captain's castle he could speak to his people as one of them, and he tried again to reach them with the message of the Christ, but they would have none of it.

The story of Paul's struggle with the Jews and of his rescue by the Roman authorities is a symbolic representation of what takes place in the mind of every man who undertakes to ingraft the Christ ideal as a way of life on the established system of religious belief that has before

commanded his allegiance. More than an act of will is required to do this successfully. If he is to be obedient to the heavenly vision of Truth that has come to him as he followed the path of conformity to the established order (an order that recognizes the victory of accepted standards of right as gained through fighting all opposing standards), he must take refuge at first in the rule of reason. The head must supersede the heart until man learns to think clearly of his faith and can see its working in his mind, meanwhile still "believing all things which are according to the law, and which are written in the prophets." The law is a statement of man's reaction to Truth; prophecy a forecast of the adjustment of his life to his vision of the new way. "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our Fathers."

The way of Truth resurrects man into newness of life and faith. The conscience is the chalice that holds the wine of renewed life, the receptacle that quickens into life whatever it contains. Man does well to keep his conscience clear as regards his relations toward both God and men.

The full meaning of repentance is change of mind or change of thought and purpose. To undergo this change toward God is to see Him as one's intelligence, substance, strength, wisdom, power, and every other attribute or quality that enables man to attain full expression of his higher self.

To do "works worthy of repentance" is to follow up one's changed thought and purpose with actions conformable thereto. In this undertaking one meets again and again the protest of the established system of religious thought and belief which, left to take its course, destroys the impetus of the new vision of Truth. Sober

reason brings to man "the help that is from God," enabling him to see what is taking place within him as the inevitable outworking of the germ of Truth at the center of his being, which has been quickened into activity in his consciousness by reason of his will to live the larger life of the Christ.

QUESTIONS

1. Why does man's faith sometimes fail to give him peace?
2. What did Paul's conversion do to his former faith?
3. Of what is Paul's struggle with the Jews and his rescue by the Roman authorities a symbol?
4. What is the meaning of repentance?
5. What brings man the "help that is from God" as he does the "works worthy of repentance"?

Lesson 11, June 11, 1939

UNITY SUBJECT—*Unity in Christ.*

INTERNATIONAL SUBJECT—*Paul Solves Church Problems.*—I Cor. 1:1-3, 10, 11; 4:14-21; I Thess. 5:12-15.

1. Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2. Unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:

3. Grace to you and peace from God our Father and the Lord Jesus Christ.

10. Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgment.

11. For it hath been signified unto me concerning you, my brethren, by them *that are of the household* of Chloe, that there are contentions among you.

14. I write not these things to shame you, but to admonish you as my beloved children.

15. For though ye have ten thousand tutors in Christ, yet *have ye* not many fathers; for in Christ Jesus I begat you through the gospel.

16. I beseech you therefore, be ye imitators of me.

17. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church.

18. Now some are puffed up, as though I were not coming to you.

19. But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power.

20. For the kingdom of God is not in word, but in power.

21. What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?

12. But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.

14. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long-suffering toward all.

15. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

GOLDEN TEXT—*Let your manner of life be worthy of the gospel of Christ.*—Phil. 1:27.

SILENT PRAYER—*We are all one in Christ Jesus.*

A lesson in Christian unity is as much in order today as when Paul first wrote on the subject to the Corinthians. The term Christian unity is used advisedly, for unity of a sort is possible wherever men are associated in common enterprises or have mutual interests. Even on the subhuman level unity is found to subsist, for the

beasts exist in peace together, each species to itself, when no conflict in the main animal instincts intervenes. Christian unity presupposes that those who follow the way of Jesus Christ will work to establish and preserve the unity of mind and spirit that is essential to successful living under all conditions and apparent hazards.

This highest form of unity, the unity in Spirit called unity in Christ, is the form that Paul calls upon the Corinthians to keep. In the first verse of the epistle he presents his credentials. He is authorized to watch over the followers of the Christ inasmuch as he is "called *to be* an apostle of Jesus Christ through the will of God." The will of God, which it is Paul's great desire to express, sent him to preach Jesus Christ to the Corinthians, and his letter to them reviews the instruction they received from him.

Nothing disrupts the peace of a community or a people so completely as differences of belief, where belief is held to be vital. Wars may grow out of differences of opinion where each side holds tenaciously to its convictions and attempts to impose them on its opponent. Conversely peace is inevitable where men are of the same mind and where their judgment is based on the same fundamental principles.

In this lesson Paul represents the word of Truth. Sosthenes (secure in strength), whose name appears with Paul's as joint author of the first letter to the Corinthians, represents the idea of Christ as the redeeming principle in man and as the unfailing strength of man's life. It was fitting that he and Paul should collaborate in a lesson on unity.

Chloe (tender growth) represents a manifest growth of the word of Truth that has been implanted in the individual's consciousness of love. The "household of

Chloe" means spiritual thoughts of life and love that are increasing harmoniously, in keeping with their nature. He who has such thoughts is quick to sense cross-currents caused by a contentious frame of mind and to speak the word of Truth by way of eliminating the contention and restoring the reign of love in consciousness.

To be lasting, unity must be based on freedom, for there is no real love where man is bound. To be free and yet "all speak the same thing" is possible only in the Spirit of the Christ. "The truth shall make you free. . . . If therefore the Son shall make you free, ye shall be free indeed." If man in his present state comes in touch with the Absolute at any point it is in Truth. He knows Truth in the measure that he himself is true.

Unity is best preserved in humility. Where pride enters in, personality has already penetrated and made lowliness of mind impossible. Lowliness of mind makes each one esteem others above himself, not in self-abasement but in self-forgetfulness. Paul the teacher had more humility than the pupils, and he warns them as a father. "In Christ Jesus I begat you through the gospel." All who have the same father are brothers, one in Christ. All may with full authority speak the word of Truth. "Be ye imitators of me."

Inspired reason joined with faith and zeal goes far toward establishing men in unity. This combination of qualities is represented by Timothy, whom Paul sent to remind the Corinthians of the word of Truth and to preach it to them anew. The word of Truth tests the power of God in man. The coming of the kingdom of God is proved by the power that a believer exercises in bringing his word into manifestation. If he lives up to his faith his word has power. If not, his word is empty of result, and he is not at home in the kingdom of God.

The spirit of Christian love and unity makes itself evident in everyday practical ways. It causes all who are in this consciousness to cherish Truth and to esteem those qualified to teach it and express it by word or deed. Also it inspires man to self-expression in the Christ, which is the truest expression of which he is capable.

QUESTIONS

1. How does unity in Christ differ from unity in general?
2. What establishes men in peace and harmony?
3. What does Paul represent? Sosthenes? Chloe?
4. How can "all speak the same thing" yet retain integrity of thought, and independence?
5. Why is humility essential to unity in Christ?
6. What does Timothy represent on his mission to the Corinthians?

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Lesson 12, June 18, 1939

UNITY SUBJECT—*He Sent His Word.*

INTERNATIONAL SUBJECT—*Paul Writes Personal Letters.*—II Tim. 1:1-6; Philem. 1-7, 21, 22.

1. Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus,

2. To Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4. Longing to see thee, remembering thy tears, that I may be filled with joy;

5. Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

6. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

1. Paul, a prisoner of Christ Jesus, and Timothy our

brother, to Philemon our beloved and fellow-worker,

2. And to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house:

3. Grace to you and peace from God our Father and the Lord Jesus Christ.

4. I thank my God always, making mention of thee in my prayers,

5. Hearing of my love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;

6. That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ.

7. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

21. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

22. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

GOLDEN TEXT—*Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.*—II Tim. 2:15.

SILENT PRAYER—*The word of Truth helps me to adjust myself to all the relations of life.*

Paul's versatility and his faithful adherence to principle in the various relations that he sustained toward others are well illustrated in the various texts of this lesson. As a teacher and spiritual adviser he writes to Philemon appealing for Onesimus, Philemon's runaway slave, who had been converted to Christ by Paul. To Timothy and Titus he writes as a senior fellow worker. All the letters reveal his relation to God and his preoccupation with the way of the Christ life.

The word Timothy means "worshiping God," "honoring God," and as a symbol it represents inspired rea-

son united with faith and zeal. Timothy was of mixed parentage, his mother being a Jewess who had accepted the Christ, and his father a Greek. The mother's influence is the dominant one, but Paul's influence as teacher and spiritual co-worker is an able complement, entitling him to call Timothy his "true child in faith." To encourage his pupil in the work to which he has himself appointed him is entirely fitting and proper.

The International title is somewhat inaccurate. The various passages that form the text are from personal letters, it is true, but there is in them no preoccupation with personality. Paul's personal correspondence has a high spiritual content, being maintained almost altogether on the higher level. This makes him a model for modern letter writers, some of whom indulge in personal chitchat and negative gossip to the exclusion of more spiritual topics. Paul had determined to know nothing save Jesus Christ and Him crucified, and his letters are filled with references to Christ.

Jesus Christ "sent his word" by speaking it aloud to those who invoked His aid for third persons. Paul sent his word by letter, but his love, gentleness, inspiration, and encouragement are none the less effectual for being put in written form. He multiplies constructiveness: "Grace, mercy, peace, from God the Father and Christ Jesus our Lord." Small room is left for the dual nature of man to assert itself where so much that is upbuilding and constructive is invoked.

Faith and reason are both important in man's life, but to Timothy Paul stresses faith. Without it the word of Truth does not reach man's inner ear. Paul is reminded of the "unfeigned faith" that each generation of Timothy's family, beginning with his grandmother, has possessed, and he calls Timothy's attention to this

succession almost as if faith were a hereditary faculty.

Paul's reason for emphasizing faith to Timothy is not so much to establish the younger man in his purpose of persevering in the way of the Christ. Rather it is to "stir up the gift of God" that the word of Truth had communicated to him, the exponent of reason, faith, and zeal. This gift is a clear understanding of the truth about life. A person stirs up or renews his understanding of a subject by faithfully trying to impart what he understands of it to others who are likeminded or who wish to become so. This was Timothy's work in Ephesus.

The letter to Philemon is a masterpiece of intercession. Onesimus, the runaway slave of Philemon, bears the letter back to his master. In it Paul applies divine love in a practical way. Our lesson covers only the introductory and the closing verses, omitting those which embody the purpose of the letter.

The opening verses strike the note of high spiritual understanding and accord that obtains in the case of Paul and Philemon. This high level of consciousness in Paul (as the word of Truth) cannot fail to inspire and convince him to whom the letter is addressed. He cannot fail to take his cue from it, and his reaction must be in harmony with it.

The closing verses sustain the level of the salutation. Philemon will be as generous to his slave as Paul, the spiritual father of both, expects him to be, and more.

Lastly Paul, although a prisoner in Rome, expects to be set free in answer to Philemon's prayers and to visit him in person. In face of such an expectation Philemon has no alternative but to forgive and reinstate the runaway Onesimus in his good graces. The word of Truth is thus shown to be man's most powerful weapon of defence.

QUESTIONS

1. What do the texts of this lesson reveal in Paul?
2. In what respect are Paul's letters a model for letter writers at the present time?
3. Give examples of Paul's constructive form of expression.
4. Why is faith so important to Timothy?
5. What was the gift of God in Timothy?
6. How did Paul make his intercession for Onesimus effectual?

Lesson 13, June 25, 1939

UNITY SUBJECT—*Cumulative Effect of the Word.*

INTERNATIONAL SUBJECT—*Paul Reviews His Life.*
—Phil. 1:12-14, 21-24; 3:12-14; II Tim. 4:7, 8.

12. Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel;

13. So that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest;

14. And that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

21. For to me to live is Christ, and to die is gain.

22. But if to live in the flesh,—*if* this shall bring fruit from my work, then what I shall choose I know not.

23. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better:

24. Yet to abide in the flesh is more needful for your sake.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

7. I have fought the good fight, I have finished the course, I have kept the faith:

8. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

GOLDEN TEXT—*I have fought the good fight, I have finished the course, I have kept the faith.*—II Tim. 4:7.

SILENT PRAYER—*Holding fast to the ideal of perfection in Christ, I count all as gain.*

That Paul became selfless in his work and made the universal consciousness his own is evident from a careful reading of the first verse of this lesson. He did not think of the effect that his hard experiences had on himself. He looked rather to their effect on the gospel that he had taught for so many years. Imprisonment circumscribed his work, but instead of bemoaning this he counted it a gain for the cause of Christ that he had made contact with the Praetorian Guard, which he could not have done otherwise. It became manifest to the whole guard that his imprisonment was for his faith in Christ. Not only the Praetorian Guard saw it; every one else understood the reason for it.

A second gain that Paul credited to the loss of his freedom was the effect of his imprisonment on other disciples. That he continued to preach and to teach in prison and to speak the word of Truth on all occasions encouraged other followers of the Christ to cast off fear and be equally bold.

The faithful follower of the Christ cannot be daunted by the fear of death. He examines the thought of death disinterestedly to see whether it offers any real advantage. Convinced as he is of the truth of All-Good, he cannot deny his faith in the face of death.

Moffatt's translation of the 21st verse, "As life means Christ to me, so death means gain," is an acknowledgment of All-Good.

He whose freedom of speech is his sole remnant of freedom, who cannot choose or seek his audience but perforce confines his efforts at preaching Christ to those appointed to guard him, may excusably weigh the relative merits of life and death. Chains narrow the sphere of one's influence and one's opportunity to do one's appointed work. If death means freedom from physical bondage and a heightened consciousness of the presence of Christ, it is indeed far better than life in prison. However more than the welfare of the personal man is at stake. If his work benefits others, his duty is to continue it cheerfully until his complete freedom is worked out.

A long life in which high purpose and full performance have produced a rich harvest of manifest good may well be weighed in the balance of the analytical mind. The man who has lived long and to good purpose takes pleasure in looking back over his life in order to judge his progress. Paul's great purpose was to manifest the resurrection life in himself. He looked back only to see whether or not he had attained it, and his decision was that he had not. His indomitable spirit urged him on to demonstrate the resurrection from the dead, to which great work Jesus Christ by symbols called him at the time of his conversion, appointing him an apostle to the Gentiles.

Although Paul acknowledged that he had not yet entered into the resurrection life, he was not downcast or discouraged by his failure to do so. Instead he concentrated all his energies on the goal and pressed forward, as a runner who hopes to win a race.

Although Paul's life was crowded with activity and many of his experiences were of the kind upon which the personal man in old age naturally looks back with pride and interest, Paul significantly did nothing of the kind. Except for the purpose of assessing his progress he looked forward, as a young man does. In his letter to Philemon he calls himself "Paul the aged," but in his letter to the Philippians, written also from Rome, he says, "One thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

In the shadow of martyrdom Paul may be excused for the soldierly conciseness of his summing up of his life: "I have fought the good fight, I have finished the course, I have kept the faith." In three symbols he says that life has not been easy for him, but that he has wrested victory from it, laying up treasures in heaven in the form of a crown of righteousness. The cumulative effect of a long life of right aspiration, right conduct, right faith is inevitably a fearless consciousness of right. This all may have whose one love is to make Christ manifest in themselves.

QUESTIONS

1. What gain accrues to man from speaking the word of Truth (represented by Paul)?
2. Did the thought of death decrease Paul's faith in All-Good?
3. In what respect is it wise to look back over the course of one's life?
4. Why is it more essential to look forward than to review the past?
5. Explain Paul's conclusion that he had fought the good fight, finished the course, and kept the faith.

A Psalm of Remembrances

BY EMILY ALICE HOWARD

I will remember the encompassing security of Thy everlasting arms.

I will remember that Thy upholding love always expresses boundless good.

I will remember to forget those things which are behind and to reach toward the joyous adventure of each rosy dawn.

I will remember that Thy beauty is embodied in the luster of sun-spangled trees and that Thou art clothed with the incensed fragrancies of hedges.

I will remember the dancing joy of waves, the sonorous depths of crested billows, and the infinite peace of a soundless sea.

I will remember that Thou art incarnated in the strong angel of a mother's selfless love and that a little child's expectant trust is of Thee.

I will remember with gratitude the great souls who journeying carry Thy white light, and I will reflect this radiance into the murky shadows of earth.

Most of all I will remember the ever-present Christ, whose perfect wisdom reveals to us Thy inner comradeship, Thy abiding presence.

Silent UNITY

Both the within and the without now glory in the light of Thy Spirit.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

That man in his spiritual nature is leagued with supermind realms is taught freely in the Scriptures and can be proved to the satisfaction of any one who will submit to the required mental discipline. That these supermind forces are not always used to bring about good is no argument against their existence. Any one who develops spiritually in any of its phases breaks into thought energies superior to the intellectual and can incite subtle causes to action that will mystify the average onlooker. For this reason every Christian metaphysician should be somewhat acquainted with these facts of the supermind, which occupies so great a place in Truth demonstrations.

The question is often asked if the Indian medicine man or the African witch doctor uses the same force that the Christian healer does. The answer is: Yes, there is but one primal life in which we all exist and which we use as we will. The way in which we project this force determines whether we are Christian or pagan. If our thought is to destroy, we are pagan. If our thought is for peace, we are Christian. This law is operative not only in the nations but in every individual. As we are taught in our Bible, God originally guided man to think good only; but man was tempted and chose to be free and think for himself. This freedom threw the whole race into a mental vortex of "good" and "evil," hate and love, war and peace; Christ is the "Prince of Peace" and Satan is the devil of destruction.

These good and evil states of consciousness form

the heavens and the hells of the race, and we go in mind to heaven or hell every time we mentally project the thoughts that chord with that particular sphere. Only a supermaster mind can overcome this law of mental affinity and set up in our earthly discordant thought atmosphere a consciousness of peace and love. Jesus was able to do this, and when we think of Him the Christ in us "tunes in" to the Christ in Him and we are saved from the destructive forces that tear soul and body asunder.

The mental harmony of Jesus not only radiates throughout the earth but reaches into the heavens, where it taps the glory of the Son of God. When we pray in the name of the Lord Jesus Christ or decree His presence and power in our spiritual work, we make reunion with His supermind and its tremendous ramifications in heaven and earth, and our own meager spiritual ability is augmented a thousandfold. Jesus understood and used this law of thought affinity when He claimed that the works He did were not His but the Father's within Him. It was in this consciousness that He proclaimed "All authority hath been given unto me in heaven and on earth." He also affirmed a like spiritual unity for His disciples and for all those who proclaim Him as their spiritual leader. His last commission was "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." This is found in the 16th chapter of Mark, where it is also written, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

Peter and John developed marvelous healing power when they spoke the magic words to the lame man at the gate Beautiful, "In the name of Jesus Christ of Nazareth, walk." "And immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk."

For two thousand years those who have had faith in Jesus and proclaimed their faith in His name have had proof that He is present as a dynamic life-giving force. Men and women with no previous healing power have suddenly become healers of marvelous ability. They do not claim to understand how the healing is done. They know only that through the exercise of faith and their word the spiritual quality in them is fused into unity with the power of Christ and the work is marvelously accomplished.

HEALING THOUGHT

I join with all the hosts of heaven in declaring that only the good is true, and that good health everywhere is made manifest.

PROSPERITY THOUGHT

The rich substance of the kingdom of God is pouring its plenty perpetually into my mind and affairs, and I am in all ways prospered.

(Use from June 20 to July 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

THROUGH God's love and your help I have been cured of constipation of ten years' standing. I am very grateful. —*Mrs. R. C. B., Great Neck, N. Y.*

I CAN'T express what Unity has done and is doing for my peace of mind (I was given one day to live by the doctors) in giving me the knowledge that I am daily expressing God's idea of me and that that idea does not include cancer of stomach. It has taken me two years to realize this, but today I am well, better than I have been in many years, and every trace of the negative condition has gone. God is good.—*C. J. P., Dixon, Ill.*

SOME TIME ago I noticed an uneven circulation of the blood stream that caused me great discomfort. I went to two doctors, and when they could not help me I was sent to a specialist. His verdict was discouraging. One morning I came upon some Unity pamphlets and began to study them. I sent for some of your literature and then wrote to Silent Unity for prayers. I began to notice a decided change in my thoughts. However I had been too long in the old ways for any great effect to take place at once. I read and studied faithfully. Finally I

had to go to bed and was there for six weeks. The doctors were getting no results, and I decided that I should have to rely on God if I wanted to be healed. I have not consulted a doctor since that time, and while I am not entirely cured, each day makes a difference. I am very grateful. I know the Lord is going before me and bringing me my best good. I am inclosing a love offering with my heartfelt thanks.—*Mrs. R. C. C., Cuyahoga Falls, Ohio.*

I AM AT A loss to find words with which to express my gratitude for your help. I asked that my physical condition be corrected without an operation. And it has been. I am very happy about it, and my mental and physical condition are both so improved that I just cannot express how grateful I am. My thanks and blessings go with you always.—*T. B. K., Portland, Oreg.*

I EXPRESS to you my thanks for your prayers for relief from an attack of neuritis some time ago. Your prayers and your encouraging letters meant much to me. I am happy to say that those nights of pain are past and gone. Your comforting affirmation brought hope and peace. Again I thank you for your loving ministry.—*Mrs. C. W. L., St. Louis, Mo.*

I WISH to thank you for your prayers. The eczema on my arm has completely disappeared, and the skin eruption on my leg is leaving fast. This is the first time in twenty-five years that I have had relief. For four nights I have slept through the whole night without being awakened two or three times by that awful itch.—*H. J. A., Buffalo, N. Y.*

MY DAUGHTER'S little son R—— had pneumonia, which was expected to last eight or ten days. As my daughter

was worn out, she called me to come and help her. I wrote to you, and on the way to my daughter's house I said a little prayer. When I arrived my daughter told me the child was better. I said, "I have written to Unity, and all is well." Four days after the child was taken sick the doctor examined him and said the pneumonia was all gone. In less than a week the boy was playing with his toys. Use this as a testimonial if you think it will help some one else.—*L. H., Bonne Terre, Mo.*

Filled with Plenty

ONE OF OUR major financial demonstrations came about today. Mr. S—— and I are very thankful. He started on a part-time job this morning that will work in with his ranch work without interfering. He will receive enough to take care of our grocery and utility bills. This will tide us over until our crop money comes in. We were in need of this financial aid, so you can see how grateful we are to the divine power and to you.—*Mrs. W. O. S., Kingsbury, Calif.*

I WANT to express gratitude first to God, and His goodness, and next to you, for guiding me in my search for Him. When I first wrote to you a few years ago I was out of work and times were hard with me. Through prayer I came to realize that a job and money are a trust from God, to be held sacred. It was only a short time until I was reinstated in government service, where I have tried to keep in mind that I am doing God's work.—*B. M. H., East Falls Church, Va.*

YOU HAVE helped make for us a very happy Christmas; for my husband has at last connected with a good firm in the line of work he knows best. After six years of faithful looking for a business connection this means

more than words can say. You have been helping us only about six months—and see the results!—*F. B. S., Jacksonville, Fla.*

I WROTE you one month ago asking for prayers that my work might increase and that I might be able to meet my obligations. I am writing to tell you that I have had more work in the past month than I have had for a very long time, and I have been able to meet my obligations when they fell due. Thank you.—*M. C., Galveston, Texas.*

He Shall Have Abundance

I WANT to thank you again for your prayers while using the prosperity-bank drill. The drill has been a great deal of help to me. I have been blessed in that I have been able each time to meet my many obligations, besides the deeper strength I have derived from it. Sometimes things have not looked so bright at the outset, but something has always turned up, usually a clear idea as to how to proceed or where to go. I am thankful for all this, and I know I shall be directed to carry on if I will only be receptive to the voice that will tell me. I am thankful too for the kind friends at Unity and for what you have meant to me and mine through the years. I consider knowing you one of the greatest blessings of my life, and I thank God for it. May God's blessings be abundantly upon you.—*L. H. H., Olin, N. C.*

SINCE using the Prosperity Bank we have been more prosperous than we were for years. We have been getting things that we would not have thought of a few years ago. Our health has been very good also. I wish to thank you for your prayers and bless your wonderful work.—*W. B., Cottage Grove, Oreg.*

My Help Cometh from Jehovah

Daily Word has helped me greatly for the past two years, ever since a nurse in a sanatorium where I was confined with lung trouble introduced me to Unity. I was helped through many days of dark despair by Unity's teaching of man's triumph over worldly circumstances through the power of God. I am glad to say that I am now well and able to work daily.—*D. G., Bloomville, Ohio.*

I REGRET very much to say that I haven't followed the instructions for the prosperity bank as I should, but this wonderful little paper known as *Weekly Unity* has brought something into my life and strengthened my faith in God. It has given me more than that, something I cannot quite explain, a feeling of peace, of security. In short, I think I have found God through *Weekly Unity.—G. G., Columbus, Ohio.*

Free from Cares

I FEEL so thankful for your wonderful help in prayer for my son. He has broken the habit of drinking and has gone to work. May God's blessings be yours.—*A. J. W., Chicago, Ill.*

I JUST want to write to you and tell you how thankful I am for your help. I drank off and on for years, and so did my brother. Now we are free from the habit. I prayed and fought and cried and tried, but I still had the desire. So I wrote to you for prayers, and I simply quit fighting and knew that Christ in me was stronger than anything in the world. The desire left me, and then my attitude, mentally and physically, helped my brother. So again I say I am truly grateful to you, and

I hope to be able to send you a thank offering soon just to show my appreciation. May God continue to bless you in the wonderful work you are doing.—*Mrs. F. L. J., Odessa, Mo.*

I Am the Light

JOYOUSLY, gratefully, and lovingly I continue to pray with you, using the prayers used at Unity. I desire to have my name kept in the healing room another thirty days. The blessings continue to multiply and increase. I do not think of them as material, as I used to, but as a manifestation of God's spiritual gifts coming through His channels of loving hearts. The biggest blessing to me is that I know and can see the givers being blessed. In this realization I receive joyously and bless each gift with the ever-increasing, ever-multiplying, unlimited blessings of Spirit for the givers and receivers.—*L. O. K., Lansing, Mich.*

He Is My Refuge

I BEGAN reading Unity about ten years ago. In that time I have been healed of a tumor, and I have been greatly blessed and prospered in many ways. God bless you, and may your work continue to grow.—*C. S., Los Angeles, Calif.*

WORDS cannot express my appreciation for the loving help of your prayers during the past month. When I wrote to you it seemed that our needs were so many that I was ashamed to list them: sickness, lack, fear, and all their cousins and in-laws. They have not only been ousted from our family circle but disinherited.

This week I was called to work in a position that may be permanent although I accepted it as temporary

work. My brother goes to work tomorrow. Sickness has been banished and daily food has been in manifestation. God's richest blessings to you.—*M. P., Enid, Okla.*

I AM INDEED grateful for the help I have received from you. Your prayers have done so much. My husband has had work ever since I started the prosperity bank drill, and we have had harmony in our home, which means more than anything else. We have also had good health. I do praise God for these wonderful blessings and thank all you who have prayed for us in Christ Jesus' name. —*M. J., St. Louis, Mo.*

IF I TRIED to tell all the wonderful things that Unity has brought into our family the past year I should run out of words. Peace and understanding have come into our home, health, prosperity, and a greater understanding of God's goodness in all ways. I cannot begin to thank you enough, so I try to pass on this wonderful Truth.—*M. S. J., Mt. Vernon, N. Y.*

His Truth Is a Shield

WE WERE spared property loss, and all of us were taken care of during the terrible hurricane. We and our neighbors watched the big tree on the side of our house, expecting it to go down any minute, but it is still standing, while trees all around us were uprooted, glass broken, roofs blown off. I call that a very great blessing, and I know Unity's prayers and the mercies of God are always keeping us safe.—*Mrs. C. E. S., West Haven, Conn.*

MY LETTER to you is an expression of genuine thanks and appreciation that God saved our small boat, commended to His care on Wednesday when the hurricane visited here. It was through Providence that ours was

kept safe when so many were thrown on the beach after having broken their moorings. Most of the boats were either seriously damaged or completely demolished. —*Mrs. F. A. L., Richmond Hill, N. Y.*

A MONTH ago I escaped serious injury when a fast-driven car plunged into the side of mine, damaging it severely. I remained calm, was not even shaken, and when I saw I could not escape the impact, quick as a flash I thought, "I won't be hurt." I am sure God protected me, for I had the presence of mind to guide the car over a small ditch between a telephone post and the guy wire, preventing further damages. I have been so grateful for God's help.—*Mrs. H. B. T., Harrison, Ark.*

Study to Be Quiet

I WISH TO thank you for the beautiful, encouraging letter you sent to me. I have taken all the examinations that I wrote to you about, and I am happy to be able to say that I passed all of them. I know I could not have passed had it not been for God's help.—*W. R. D., Boulder City, Nev.*

JUST A few lines to let you know how grateful I am to you for your most inspiring help during my time of need. I have passed in all my subjects, and I am continuing to rejoice in the God of my salvation, one who is able to help me when all else fails.—*M. O. J., Raleigh, N. C.*

I HAVE BEEN studying and praying to God to help me get through the five years of college I have before me, and today I was given a board-and-room job for as many years as I want it. This to me is a perfect example of God answering my prayer.—*P. R., Boone, Iowa.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

What is your opinion on wearing a mechanical aid to hearing? One would be helpful to me (though I expect to receive perfect hearing by spiritual means), but I have a feeling that resorting to one might be the wrong psychology and impede the healing process. Yet I have seen Truth teachers wearing glasses. Does resorting to such a mechanical device mean, "Thy faith hath not made thee whole"?—*Question answered by Silent Unity.*

It is always our desire that students of Truth should learn full dependence on God for the satisfaction of every physical need. We should like to see each one dispense with such helps as have seemed necessary to him in his past experience. We do not however pass judgment on any one for his use of such helps as hearing aids or glasses; each individual must find the help of God in his own way.

A baby does not at first walk or run. First he creeps and then toddles by depending on chairs and tables and the like. He gains confidence and strength until completely able to depend on himself. Within him is the urge to walk by reason of his own inherent strength.

In a similar way a mechanical hearing device or glasses may serve some as a help, but one should never look upon such a thing as more than a temporary aid. Within each person should be nurtured an overwhelming desire to prove the sense of sight and the sense of

hearing, to make them function perfectly without mechanical aid.

If anybody believes that glasses or a hearing aid would make him less aware of the apparent deficiency in sight or hearing and more aware of what the real sight or hearing should be, then he need not condemn himself for the use of such help. He should strive daily so to increase his faith in God's healing power that his sight and hearing will show forth the perfection, the wholeness, that is man's divine birthright. Then he will lay aside all aids as naturally as the babe does who learns to walk unaided.

****

My mother designated certain things of hers that were to come to me after her passing. In the course of time I got them. I stored them temporarily in my sister's home, and when I wanted them she refused to let them go. Will you pray for her to give them to me?

Also I want your opinion on the Bible story that Jesus turned water into wine. It seems to me sacrilegious to suppose He would use His divine power for such a purpose. I cannot believe He made real wine.—*Question answered by Silent Unity.*

We are happy to pray that the matter of your getting the things your mother left you may be settled according to divine justice. God's justice can, if necessary, set aside and supersede man's conception of justice. We are praying also for you to be filled with love and understanding, qualities that constituted such a large part of the greatness of Jesus.

The Bible text on which you asked light, the one dealing with the conversion of water into wine by Jesus, is allied with the situation about which you asked our

prayers. For that reason we will discuss the two subjects together.

Some Bible scholars contend that wine and unfermented fruit juice were commonly called by the same name in those days; that Jesus did not make real wine. We do not know about this, but we do know there is a lesson for us in the incident, a lesson in true values.

Jesus had to teach people in a way they could understand, to meet them on their own plane of consciousness and show them a higher one. In His wisdom He doubtless knew that His most important work was to tell people about their indwelling Christ, their hope of glory. Love and harmony were the important issues then; they are the important issues now between your sister and you.

When considering any course of action one might test it with this measuring stick: Is it loving? Using this test on the matter of your getting the things your mother wanted you to receive, articles made invaluable by association with her, you will see that it is more important to give up loved things than to arouse inharmony. Your mother, who loved you and your sister in a mother's way, which is next to the divine way, would be quick to point out this truth to you.

There is a happy factor in such renunciation however. By renouncing a temporal thing that we have desired and by centering our thoughts on God we are taking the very happiest means of accomplishing the original desire. When the human stops struggling, the divine is free to do its perfect work.

Love and harmony and kindness are the important issues, as Jesus taught and demonstrated. The other virtues spring from them and follow them naturally.

A new commandment I give unto you, that ye love one another.—The Bible

Three words, "lover of mankind," are carved on the base of the statue of Phillips Brooks in the city of Boston. Just three words; but they link the character of this great man with that of the Master whom he loved and served. For Jesus loved people. Among His friends were persons from all walks of life—the righteous and the despised, the rich and the poor, the learned and the unlearned—and His life was enriched by these contacts. How we may follow His example, how we may bless and be blessed by all whom we attract into our life, is brought out in "Know One Another," an article in June *Daily Word.*

"The department that is nearest to my heart in *Progress* is God Is Blessing You Now," writes a friend in California. This comment is typical of the many that we receive in praise of the page that is contributed to *Progress* magazine each month by the Society of Silent Unity. Each month the theme is different, and the quality of "poise" is stressed in the June issue. It carries a real blessing for any one who is disturbed in mind and who is seeking freedom from unrest and confusion.

We have been taught in the past that we should forgive our debtors, and now *Good Business* magazine

points to the necessity of forgiving our creditors also. It is true that a person often feels resentful toward the one to whom he owes money. He does not realize that by blessing his creditor and sending him thoughts of love and good will he opens the way for making a tangible payment on account. This idea and others are brought out in "As We Have Forgiven Our Creditors," an article by Eleanor Cloud in June *Good Business.*

Gardner Hunting, popular contributor to the Unity periodicals, brings you in the June issues of *Weekly Unity* a series of four prosperity articles under the following heads: "Security," "Who Owes Me What?" "Action Is Prayer," and "Your Job." Do not miss these worth-while articles. The author is not only an outstanding metaphysical writer but a successful businessman as well, and his articles will bring you a wealth of helpful, practical thoughts.

Bunny had never seen a mountain except in pictures. No wonder he was thrilled over his uncle Chester's invitation to spend two weeks at a camp in the mountains of California. Riding a burro in a pack train was the first of his new and exciting adventures. But none compared with the experience that came to him just before his vacation ended. From it Bunny emerged a hero, his reward being his uncle's promise of another visit to camp the next summer. "Renton's Camp," by Esse Hamot, is a *Wee Wisdom* story that teaches boys and girls to exercise faith and courage in an emergency.

OPENING DATE—MAY 29

The Unity Training School opens its doors Monday, May 29, to begin the ninth year of its work. Those who have attended in former years will need no urging to return, for students come back again and again to add to their knowledge of Truth and renew their fellowship with other Unity students from North, South, East, and West.

Among the courses scheduled for the first term are Christian Healing, taught by Charles and Cora Fillmore; Prayer and Its Answer, by Richard Lynch; Key to Success in Business, by Francis J. Gable; Mystic Christianity, by Ernest C. Wilson; and How to Use Truth, by George E. Carpenter. These are just a few of the interesting courses to be given during the first term. For a complete roster consult your Prospectus. It is time now to enroll for the June term; and if possible you should arrive a day in advance of the opening date so as to get settled and ready for work. Mail your enrollment to Unity Training School, 917 Tracy, Kansas City, Mo.

JUST DO IT!

Have you not more than once resolved to enroll for the Unity home study course in Truth; and then when you were about ready to do it did something come up to prevent you?

Why not make up your mind to go ahead and "just do it"? By waiting for a convenient season you only

invite obstacles. If you will study Truth and faithfully use it in your everyday life and affairs you will find that you have fewer problems to solve and you will be prepared to work out the ones that do come to you. You could not take up any course that will bring you such rich returns as even a few minutes a day spent in systematic study of Truth. Write for a folder that gives full information about the correspondence course and what it can do for you. Address a card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo. Just do it today!

UNITY'S INFLUENCE IN A CCC CAMP

Speaking of his experience in a CCC camp, a boy told of how Unity helped the cook and the waiters, of how the Unity books were in such demand that he could scarcely get hold of a copy to read. It seems that the headwaiter was the first one to take up the study of Unity, and after that all the boys on the crew had begun reading and studying too. Said the headwaiter: "I got the biggest kick out of the way the kids liked the books —they sure kept them in use. We all had some job, but everything went fine. I give Unity the credit. I can't tell you how much it helps in a place like this."

Unity's influence in this camp was the result of Silent-70's ministry. Silent-70 distributes Unity literature free of charge to institutions of all kinds the world over. Love offerings support this work.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alma Morse, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Rose Schneider (LT) Unity Truth Cen, 1162 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Norma Knight Jones (LT), Christ Church, Unity, 707 Tremaine

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Georgian Terrace hotel

IDAHO

Boise—Christopher Scott, Unity, Pinney bldg

Mt Home—Christopher Scott, Unity, Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 503 E Maywood; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT) Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—A. Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity Classes, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT), Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H. Kaye (LT), Unity Soc, 320 N Grand blvd; Florence K. Brummer (LT), Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—M. Norwood, Unity, 26 E 6; E. Smith, Oakley Unity, 3041 Madison; M. Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony and Laura Hyer, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—L. Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—F. Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20
Baker—C. Scott, Unity, Baker hotel
LaGrande—Christopher Scott, Unity, Sacajawea hotel

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—Mary Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1416 Washington
Dallas—M. Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—C. Scott, Unity, Mueller bldg
Seattle—Paul Rigby, Unity Cen, 1905½ 3
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beliot—B. Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—N. Elliott, Unity, 221A 8 ave W
Regina—R. Kemp (LT) Unity, Drake hotel
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—D. Johnson, Unity, "Glendor" Mount Road Upton

HAWAII

Honolulu—M. Handly, Unity, Boston bldg

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Phoenix—Cen of Spiritual Education, 372 N 2 ave

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Berkeley—Christian Meta, 1176 Colusa
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity, 5365 Bond
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp
San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15; Publication Book Store, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
New Haven—Unity, 1151 Chapel
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, 421 N Main

INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Flushing—Renee Klaus, 4319 Byrd

Jamaica—Unity, 89-39 163

New York City—New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 116 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, 412 National Mutual bldg

OREGON

Eugene—Truth Cen, Miner bldg

Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, 108 E 8

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge; West Side Unity Cen, 233 St Clair W

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 265 Portage

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Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 125 Mt Pleasant

London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

HOLLAND

Amsterdam—The Holland-Hamblin House, Oosterpark 27

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

Glasgow—Prao Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER

In the observance of Unity's fiftieth anniversary one goal is to reach many new people with the teaching of Unity—at least to double the number of persons who are receiving *Unity* magazine. Will you help by sending not less than three gift subscriptions? Explain to your friends what Unity has done for you and what it can do for them. If you wish, you can still begin their subscriptions with the anniversary (April) issue by requesting it when you send in your order.

Christianity for Daily Living

Too often men and women accept Christianity as something to fall back upon as they approach the end of their earthly journey. In reality it is a faith to live by day after day.

Finding the Christ, a booklet by H. Emilie Cady, will show you how to use Christianity for your everyday needs, how to be guided hourly by the Christ within yourself.

New Prosperity Series by Gardner Hunting

In June Gardner Hunting returns to *Weekly Unity* with a series of prosperity articles.

A glance at their titles will make you want to read each article. In "Security" you will find directions for gaining real protection from lack. "Who Owes Me What?" answers the question of whether the world owes you a living. "Action Is Prayer" tells you what to do when you receive a cut in salary. The last, "Your Job," shows you how to find a job, the right job for you. In just one of these articles you may find an idea that alone will be worth the $1 that you pay for a year's subscription for *Weekly Unity.*

To Know It Is to Want It

"I want to thank you for the *Metaphysical Bible Dictionary,*" writes a friend in Chicago. "I am sure if it were known what wonderful information is given in this

beautiful book, no one would be without it. It is so interesting that when I start reading it I dislike putting it down."

This unique book gives the metaphysical interpretation of Bible names of both persons and places. It explains their inner, hidden meaning, thereby shedding new light on the passages in which they occur. A richly bound book of 706 pages.

Daily Word Comes First

We want to share with you a letter from a friend in California, that speaks for the definite help that *Daily Word* brings to its faithful students. The letter says:

"Inclosed find one dollar for a year's renewal of *Daily Word*. We always begin the day by reading its message of inspiration and comfort, and for both my husband and myself it is the most important part of our daily routine. We are so grateful for the added understanding we are receiving, for the consciousness that Christ is ever with us and that through His presence and our daily study we are being enabled to demonstrate better health and more prosperity."

Are you acquainted with this pocket-sized magazine with its daily page lesson? For $1 it will come to you a whole year (365 lessons).

A Mother Asks Advice

To Unity came a letter from a despairing mother who wanted help in dealing with her wayward seventeen-year-

old daughter. How was she to meet her problems? How was she to find peace? She asked that Unity's reply be published for the benefit of other bewildered parents. Both her letter and the answer have been put into chapter 32 of the book *New Ways to Solve Old Problems*. Any one who is in a similar situation will find help in the loving counsel of this chapter.

New Ways to Solve Old Problems contains thirty-five of Lowell Fillmore's writings, each bringing you a message of help and inspiration.

Take God at His Word and See What Happens

Many times in His teaching Jesus stressed the importance of exercising faith, for He knew that we either build up or tear down our life according to whether we place our faith in good or in evil. What would happen in our life if we were literally to take God at His word and trust Him to fulfill His every promise to us?

Zelia M. Walters talks about this in her article called "Find Faith Again," to be published in the July number of *Unity*. You will doubtless want to share this article with some friend. Why not send him a subscription to begin with the July number? *Unity* for one year is $1.

A Course in Mental Training

All good things exist for us in the realm of divine mind. Since we have access to them only through our

thoughts, we must discipline and control our thought action. That is why Charles Fillmore devoted one half of his booklet *Directions for Beginners* to a seven-day course in mental training. If you will faithfully use the sweeping denials and powerful affirmations that he outlines for you, you can train your thoughts to work for you in a positive, systematic way. This small booklet is a key to higher and happier living.

Youth of Unity Conference

That lusty young offspring of the Unity movement, the Youth of Unity (Y. O. U.),

plans a four-day conference this year, July 5 to 8, at Unity Farm near Kansas City, Mo. Delegates from chapters scattered all over the United States will gather to decide on policies and elect officers for the next year.

Committee meetings, round-table discussions, and short classes in Unity fundamentals comprise the program. The recreational side of the conference includes a dance, a banquet, and sports.

While only accredited delegates may vote, all young persons are invited to attend meetings and take part in the fellowship of this jolly but earnest group of young Americans. Send to the Youth of Unity, 917 Tracy, Kansas City, Mo., for a folder giving details about the conference.

How to Keep Children Busy

The close of school brings boys and girls many extra hours of freedom each week and presents mothers with the problem of filling those hours with constructive activities.

If your children like to read, your problem is simplified, and if you will provide them with *Wee Wisdom* magazine you are not likely to hear the question "Mother, what can we do?"

Wee Wisdom is packed with interesting things to do and to make as well as songs, information about stamps, poems, pictures, and best of all, stories—stories that dramatize the value of courage, honesty, obedience, self-control, and other essential character traits. For $1 *Wee Wisdom* will come to your child a whole year (twelve absorbing issues)—an investment that pays rich dividends both now and in years to come. Your order mailed now will start your child's subscription with the June number of *Wee Wisdom.*

Charles Fillmore Answers Questions

Will God attend faithfully to my smallest needs? If I am in doubt about a business proposition, should I ask God what to do? Is it possible to call upon God too often? Should I be formal with God and approach Him with fear and trembling?

These and other questions are answered in the first of Charles Fillmore's *Talks on Truth,* a book of fourteen chapters, each complete in itself. *Talks on Truth* is especially adapted to the needs of advanced students of Truth. Your study of it will greatly add to your understanding of the heavenly Father and your relationship to Him.

Spiritual Celebration of Golden Half-Century

Each summer at Unity Farm are held conferences of the young people and of the center leaders, but for several years now there has been no gathering of all Unity students. This summer however such a meeting is planned (for July 2, 3, and 4) as a part of Unity's Golden Half-Century celebration.

Many leading teachers in the Unity movement will be here at this time, and there will be a rare opportunity for spiritual communion and fellowship on the part of these teachers and other earnest Unity students. If you plan to attend, write for information.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners ..... *Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth ..... *Italian, French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
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	Master Class Lessons ..... flexible $2; cloth	1.00
	*New Ways to Solve Old Problems ..... flexible $2; cloth	1.00
	*Prisoner of Fear	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; *English* or *German*, cloth	1.00
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	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
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	Joy Cometh	.10
	*One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	*Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

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   City ..... State .....

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   Street .....
   City ..... State .....

MY NAME .....
Street .....
City ..... State .....

U-6-39

This book is our *"Thank-you" gift*

to those sending us three subscriptions for any Unity periodical

In this new book describing the wonderful growth of the Unity movement Dana Gatlin has combined facts and personalities in a history that is both absorbing and authoritative. Illustrated with many photographs and in a colorful plastic binding, it is priced at $1 a copy.

DURING April we offered a free copy of the anniversary book UNITY'S FIFTY GOLDEN YEARS to any one sending in three subscriptions for UNITY magazine. This proved such an appropriate way of saying thank-you to the persons who help us spread Truth that we are repeating the offer once more. This time however we have extended it to include any Unity periodical, since each magazine is taking part in our golden anniversary celebration.

Make this a time to interest your friends in UNITY

This offer makes it opportune again to send some of those UNITY gift subscriptions that you have been considering but not acting upon. Your friends will be blessed, you will have a part in making this anniversary year a success by helping us reach new people, and you will receive a gift copy of UNITY'S FIFTY GOLDEN YEARS as a token of our appreciation. Each subscription is $1 a year.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

The Lantern

By Evantha Caldwell

Let me learn something new and fine today—
Almost it is a prayer—that I may grow:
Something above the humble things I know;
Some royal truth that would not scorn to stay
With facts I love, although they may seem gray
And featureless; something to shine and glow,
A clear, pure jewel, ready to bestow
Its splendor on the humblest seeker's way.
Beliefs that I had cherished tenderly
Had need of something great to make them whole;
They seemed but broken fragments in the gloom.
Then love came beautifully and walked with me
Into the narrow attic of my soul,
And it was like a lantern in the room.